C. 16. kk.

THE

Excellent Use

OF

PSALMODY.

WITH

A Course of SINGING PSALMS for Half a Year.

BEGINNING

On the First Sunday in *January*, and again on the First Sunday in *July*: And also Proper PSALMS for particular DAYS and OCCASIONS.

BOTH

Taken out of the DIRECTIONS given by *EDMUND* Lord Bishop of *LONDON* to the CLERGY of his Diocese, in the Year 1724.

With an Addition since made by his Lordship, of PSALMS proper to be sung by *CHARITY-CHILDREN* in the Church, on the Days of COLLECTION

Publish'd at length by the Approbation of the Clergy.

To which is added,
A Collection of choice Hymns, with a short Introduction, by Way of Dialogue, for the Use and Benefit of all true Lovers of Psalmody.

By *R. W.* a Lover of Divine Musick.

Nottingham: Printed and Sold by *George Ayscough*, and *Richard Willis* in *Bearwood-Lane*. MDCCXXXIV.

The Excellent Uſe of

PSALMODY.

BESIDES that part in our publick Devotions, which properly belongs to the Miniſter; there is another, which though it belongs to the Whole Body of the Congregation, will hardly be perform'd in a decent and edifying manner, without ſome previous Care and Aſſiſtance on his Part; I mean the SINGING of PSALMS. This is a divine and heavenly Exerciſe, which the Scripture recommends to us as one ſpecial means of Edification; and being then in its greateſt Perfection, when it is performed by Chriſtians in a joint Harmony of Heart and Voice, it has been ever accounted a ſtanding Part of publick Devotion, not only in the Jewiſh, but in the Chriſtian Church. And in the Church of *England* particularly, whoſe *Sunday-Service*, is made up of three Offices, which were originally diſtinct, and in their Natures are ſo, there is the greater need of the Intervention of Pſalmody, that the Tranſitions from one Service to another may not be too ſudden and abrupt. This Exerciſe therefore being a part of our publick Devotions, and very uſeful when it is duly and regularly performed, muſt not be forgotten, while we are conſidering of proper Rules for Decency and Edification in the Church; eſpecially, ſince it is ſo plain in Experience, that where no Care is taken in this Matter, the Performance will be very indecent, and indeed ſhocking.

To prevent that, and to provide for due Solemnity in this part of our Publick Service as well as the reſt, I have often wiſhed that every Miniſter would take the trouble of directing the Choice of proper Pſalms; or rather, that they would once for all fix and eſtabliſh a Courſe of Pſalms, to be given out and ſung in their order

By

By which means the Congregation might be furnished with thos
which are most proper, and also with a due Variety; and by de
grees, the most useful Parts of the Book of Psalms would be im
planted in the Minds of the People, and become familiar to them

With a View to those good Ends, and by way of Assistance t
the younger Clergy, I have subjoined to these Directions
Course of Singing Psalms; which may be gone thro' every si
Months, and is so ordered as to consist of a proper Mixture, 1
Praises and Thanksgivings, 2. of Prayer to God and Trust in him
and 3. of Precepts and Motives to a Godly Life. But when I p
this into your Hands, I would not be understood to *direct*, but on
ly to *recommend* the Use of it; leaving you at full Liberty to chu
any other Part of the Book of Psalms which you may judge prope
provided you leave not the Choice to the Parish Clerk, which
earnestly desire you will not.

And to the end the Psalms so chosen, may be sung in a more d
cent Manner; it is further to be wished, that the People of eve
Parish, & especially the Youth, were trained up & accustomed t
an orderly way of singing some of the Psalm-Tunes which are mo
plain and easy, and of most common Use; since that is the prop
season of forming the Voice as well as the Mind, and the Regular
ty into which it is then cast with great ease, will remain with the
during Life; and not only enable them to contribute their Part to th
Decency of this Performance, but even for the sake of that Tale
will incline them to be constant in attending the publick Service
the Church.

But when I recommend the bringing your People, whether old
young, to a decent and orderly way of singing Psalms, I do by
means recommend to you or them, the inviting or encouraging tho
idle Instructors, who of late Years have gone about the sever
Countries to teach Tunes uncommon and out of the way (which v
ry often are as ridiculous as they are new; and the Consequence
which is, that the greatest part of the Congregation being unacc
tom'd to them, are silenc'd, and do not join in this Exercise at all
but my meaning is, that you should endeavour to bring your *wh*
Congregation, Men and Women, Old and Young, or at least as ma
as you can, to sing five or six of the plainest and best known Tu
in a decent, regular, and uniform Manner, so as to be able to be
their Part in them at the Publick Service of the Church.

Which last Advantage of bringing the *Whole* Congregation
join in this Exercise, will be best obtain'd, especially in Count
Parishes, by directing the Clerk to *read* the Psalm, Line by Line,
they go on; by which means, they who cannot *read* will yet be
ble to bear a Part in *singing*; and even they who can neither re
nor sing, will receive from the *Matter* of the Psalm both Instructi
in their Duty, and Improvement in their Devotion.

FEB

A

PATH WAY

TO

Vocal Musick:

OR, AN,

INTRODUCTION

TO

Lovers and Learners of *Psalmody*

Wherein is amply and clearly demonstrated by RULE and EXAMPLE, whatever is Necessary for the Attainment to the true and perfect Knowledge of that Science

Set forth by way of Dialogue, for the Benefit of Young Practitioners.

By a Lover of DIVINE MUSICK.

The Second Edition, with Additions.

NOTTINGHAM:
Printed by GEORGE AYSCOUGH,

THE

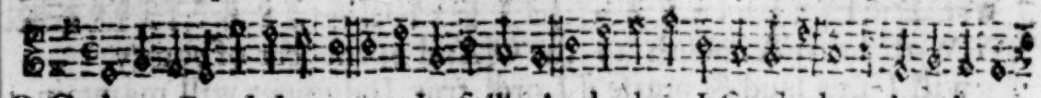
PREFACE.

AMONG thoſe humane Arts that are made uſe of in divine Things, none is more immediately ſerviceable than Muſick, which is not only admitted within the Walls of the Church, but alſo aſſiſts at moſt Sacred Offices therein Performed. Of what eſteem and uſe in divine things it was of old amongſt the Jews, the Scriptures give account. Under the Goſpel, we have both the Example of our Saviour at his laſt Supper, and the command of the Apoſtles for ſinging: And accordingly in all Ages ſince it hath been practiſed by Chriſtians: To ſing praiſes to God is an Angels Office, it is a Taſte of the firſt Fruits of Heaven whilſt we are on Earth, it becomes Inſtrumental to the celebrating of the Praiſe of Almighty God, the Author of Being, Order, and Harmony. 'Tis true the melody of a devout Heart is that which is moſt pleaſant in the Ears of God, without which all other Muſick is but Jarr and Diſcord; yet when both are well united, the Conſort is more full, and the Affections more eaſily excited. Heaven it ſelf is ſet forth to our Apprehentions by the joyful Melody of Halleluja's and Songs of Praiſe, and it's ſurely one of the moſt heavenly Exerciſes here on Earth; when good Chriſtians, with Heart and Voice concordantly praiſe their Maker, Redeemer and Comforter; and ſince nothing can more raiſe our Affections and inſpire our Souls with greater Ardour and Zeal in our ſolemn Addreſs to God, than the prevailing Influences of divine Muſick. I hope theſe Reaſons will encourage well diſpoſed Perſons to take this little Tract of Pſalmody into their Hands, who by a frequent Uſe thereof may meet with Satisfaction ſuitable to their Coſt and Pains.

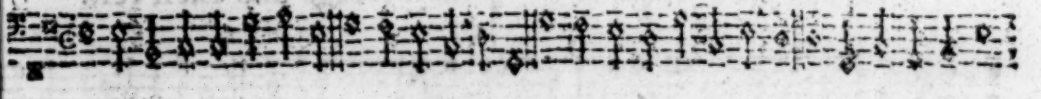
The PREFACE.

I have only this farther to aquaint the Reader with, that I have communicated theſe Papers to Perſons of Skill whoſe Approbation hath been my Encouragment to publiſh them, with hopes that they may be ſerviceable to unprejudic'd Learners, & that they may gain a general eſteem upon the following Recommendations; Firſt, by the variety of Tunes compoſed by the beſt Maſters. Secondly, that the Tunes are carefully fitted to the Senſe of the Words, whether they be of Praiſe, or Prayer. Thirdly, that the Tunes ars moſtly ſung without Flats for the benefit of young Practitioners, exeept ſome for Examples ſake. Fourthly and Laſtly, by adding ſome ſhort Inſtructions which I hope will be very acceptable to all Lovers & Learners of this Noble and delighful Exerciſe.

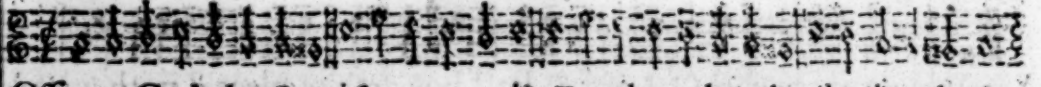
SUNDAY I. Psalm 8. St. *Mary's* Tune.



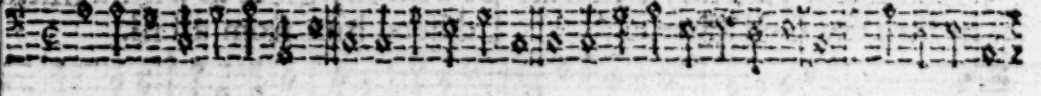
O God our Lord, how wonderfull
are thy works every where
Thy fame surmounts in dignity
the highest heavens that are
2 Even by the mouths of sucking (babes
thou wilt confound thy foes
For in those babes thy might is (seen,
thy graces they disclose.
3 And when I see the heav'ns above
the Works of thy own hand;
The sun, the moon and all the stars
in order as they stand.
4 Lord! what is man, that thou of (him
tak'st such abundant care;
Or what the son of man whom thou
to visit dost not spare;



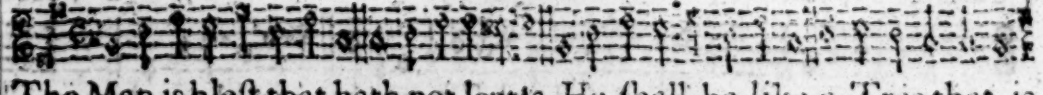
Windsor Tune. Psalm 4. A 2 Voice.



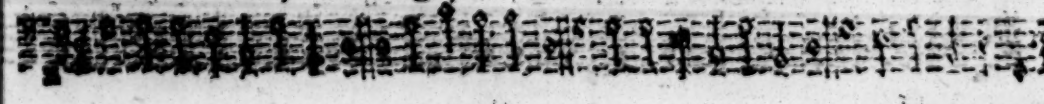
Offer to God the Sacrifice
of Righteousness and Praise;
And look that in the living Lord
you put your trust alway.
7 The greater sort crave worldly (goods,
and Riches do embrace
But, lord, grant us thy countenance (heart
thy Favour and grace.
8 For thou thereby shall make my (wine
more joyfull and more glad
Than they that of their corn and
full great increase have had
9 In peace therefore lie down will (I,
taking my rest and sleep:
For thou only dost me O Lord,
preserve and safely keep.



York Tune. Psalm 1. 2 Voice.



The Man is blest that hath not lent
to wicked men his Ear:
Nor lead his life as Sinners do,
nor sat in scorners chair.
2 But in the law of God the Lord
doth set his whole delight:
And in the same doth exercise
himself both Day and Night.
3 He shall be like a Tree that is
planted the Rivers nigh:
Which in due season bringeth
its Fruit abundantly, (forth
4 Whose leaf shall never fade nor
but flourishing shall stand (fall
Even so all things shall prosper
that this man takes in hand (well



SUNDAY II. Pſalm 9. *Glouceſter* Tun

1 With heart & mouth to the O will I ſing laud & praiſe :[Lord
And ſpeak of all thy wondrous & them declare always. [works,
2 I will be glad and much rejoice in thee O God moſt high :
And make my ſongs extol thy above the ſtarry sky. [Name
7 Know thou that he who is above for evermore ſhall reign.
And in the ſeat of equity true Judgment will maintain.
8 With juſtice he will keep and the world & ev'ry wight:[guide
And ſo will yield with equity to every Man his right.
9 He is protector of the poor, what time they be oppreſt :
He is in all adverſity their refuge and their reſt.
10

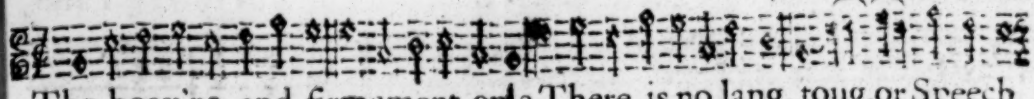
London old Tune. Pſalm 5. 2 Voice

1 Incline thine ears, O Lord, & let my words have free acceſs
To thee, who art my God & King, from whom I ſeek redreſs.
2 Hear me betime, Lord, tarry not, for I will have reſpect,
My ſupplication in the morn to thee for to direct.
3 And I will patiently ſtill truſt in thee my God alone :
Thou art not pleas'd with wicked & ill with thee dwells none.[neſs
10 But thoſe that put their truſt in let them be glad always. [thee,
And render thanks for thy defence and give thy name the praiſe.
11 For thou with favour wilt in-the juſt & righteous ſtill:[increaſe
& with thy grace as with a ſhield defend him from all ill.

Martyrs Tune. Pſalm 15. 2 Voice

1 Within thy tabernacle Lord, Who ſhall inhabit ſtill ?
Or whom wilt thou receive to in thy moſt holy hill ? [dwell
2 The man whoſe life is uncorrupt, whoſe works are juſt & ſtreight:
Whoſe heart doth think the very & tongue ſpeaks no deceit[truth.
3 That to his neighbour doth no ill in body, goods, or name :
Nor willingly doth ſlanders raiſe, which might impare the ſame.
4 That in his heart regardeth not malicious wicked men.
But thoſe that love and fear the he maketh much of them.[Lord,

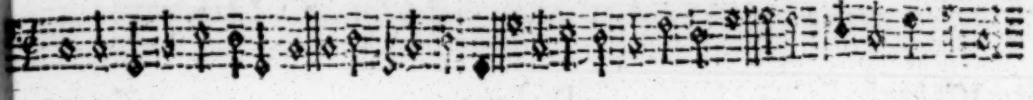
SUNDAY III. Pſalm 19. St. *James's* Tune



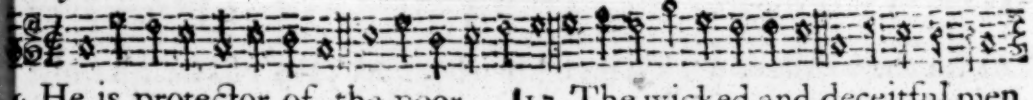
1 The heav'ns and firmament on high
do wondrouſly declare
God's glory and omnipotence,
his works and what they are.
2 The wondrous works of God appear
by ev'ry days ſucceſs:
the nights likewiſe with their race
the ſelf-ſame thing expreſs run,
3 There is no lang. tong, or Speech
where their ſound is not heard:
In all the Earth coaſts thereof
their knowledge is conferr'd.

Goria Patri,

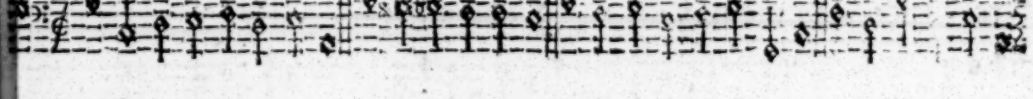
To Father, Son, and holy Ghoſt,
All Glory be therefore,
As in beginning was, is now,
And ſhall be evermore.



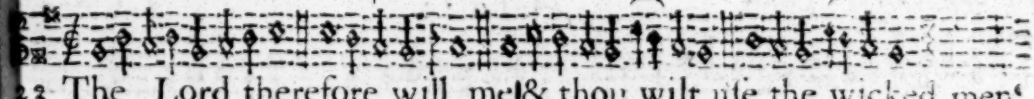
Briſtol Tune. Pſalm 9. 2 Voice.



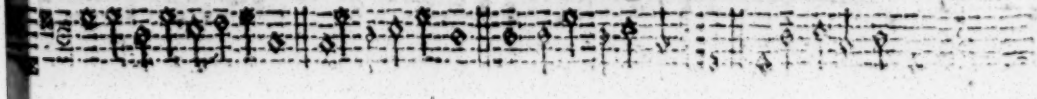
9 He is protector of the poor,
what time they be oppreſt:
He is in all adverſity
their refuge and their reſt.
10 And they that know thy holy name
thereforeſhall truſt in thee.
For thou forſakeſt not their ſuit
in their neceſſity.
17 The wicked and deceitful men
go down to hell below:
And all the People of the world,
that God refuſe to know.
18 But ſure the Lord will not for ever
the poor man's grief and pain:
The patient people never look
for help of him in vain.



Canterbury Tune. Pſalm 18. 2 Voice.



23 The Lord therefore will me reward
as I have done aright:
And to the cleanneſs of my hands
appearing in his ſight.
24 For, Lord, with him that holy is
wilt thou be holy too:
And with the good and virtuous
thou wilt upright do.
25 And for the loving and elect
thy favour wilt reſerve:
& thou wilt uſe the wicked men
as wicked men deſerve.
29 Unſpotted are the ways of God
his word is purely try'd:
He is a ſure defence to ſuch
as in his faith abide.
30 For who is God, except the Lord
for other there is none:
Or elſe who is omnipotent,
ſaving our God alone.



SUNDAY IV. Pſalm 33. *Nemure* Tune

1 Ye righteous in the Lord rejoice
it is a ſeemly ſight, (voice,
That upright men with thankfull
ſhall praiſe the Lord of might.
2 Praiſe ye the Lord with harp &
to him with pſaltery: (ſing
With ten-ſtring'd intrument ſound
praiſe the Lord moſt high. (ing
3 Sing to the Lord a ſong moſt new
with courage give him praiſe:
For why? his word is ever true,
his works and all his ways.
4 Both judgment, equity, & right
he ever lov'd and will:
And with his gifts he doth delight
the earth thro'out to fill.

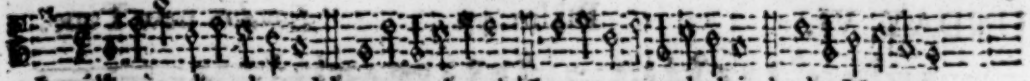
St. *Michael's* Tune. Pſalm 17. 2 Voice.

4 As for the works of wick'd men,
and paths perverſe and ill,
For love of thy moſt holy Name,
I have refrained ſtill.
5 Then in thy paths that be moſt
guide me, Lord, & preſerve: [pure
that from the way wherein I walk
my ſteps may never ſwerve.
6 For I do call to thee, O Lord,
ſurely thou wilt me aid:
then hear my pray'r & weigh right
the words that I have ſaid. [well
7 O thou the Saviour of all them
that put their truſt in thee:
Declare thy ſtrength on them that
againſt thy Majeſty. [ſpurn
8 O keep me as thou wouldſt keep
thy apple of thine eye:
And under covert of thy wings,
defend me ſecretly.

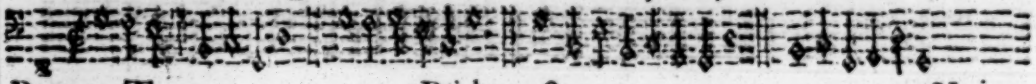
Peterborough Tune. Pſalm 19. 2 Voice.

7 How perfect is the law of God!
his covenant is ſure;
Converting ſouls and making wiſe
the ſimple and obſcure. (ous
8 The Lords commands are righte
rejoice the heart; likewiſe
His precepts are moſt pure, and do
give light unto the Eyes.
9 The fear of God is excellent,
and ever doth endure:
The judgments of the Lord alſo
moſt righteous are and pure.
10 And more to be deſired are
than much fine gold alway,
The honey and the honey-comb
aer not ſo ſweet as they.

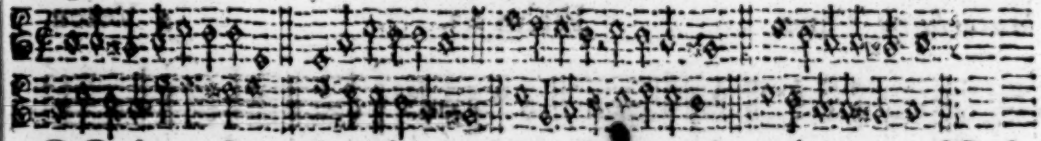
SUNDAY V. Pſalm 34. St. *David's* Tune



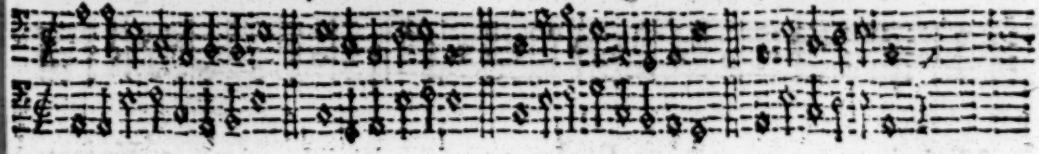
1 I will give laud and honour both
unto the Lord always,
My mouth alſo for evermore
ſhall ſpeak unto his praiſe.
2 I do delight to laud the Lord
in Soul, in heart, and voice:
That humble men may hear there
and heartily rejoice.
3 Therefore ſee that ye magnifie
with me the living Lord:
Let us exalt his holy Name
always with one accord.
4 The angel of the lord doth pitch
his tents in every place:
To ſave all ſuch as do him fear,
that nothing them deface.
8 Taſte & conſider well therefore,
that God is good and juſt:
O happy man that maketh him
his only ſtay and truſt



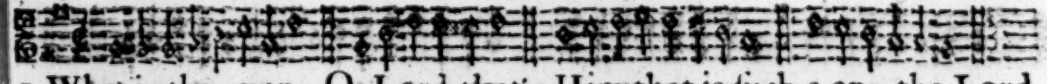
Proper Tune. Pſalm 18. 2 Voice.



1 O God my ſtrength & fortitude
of force I muſt love thee:
Thou art my caſtle and defence
in my neceſſity.
2 My god, my rock in whom I truſt
the worker of my wealth:
My refuge, buckler, & my ſhield,
the horn of all my health.
29 Unſpoted are the ways of God,
his word is purely try'd:
He is a ſure defence to ſuch
as in his faith abide.
30 For who is God, except the Lord
for other there is none (
Or elſe who is omnipotent,
ſaving our God alone.

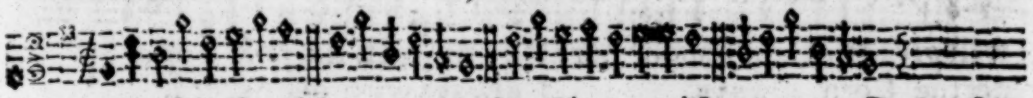


Weſtminſter Tune, Pſalm 24. 2 Voice

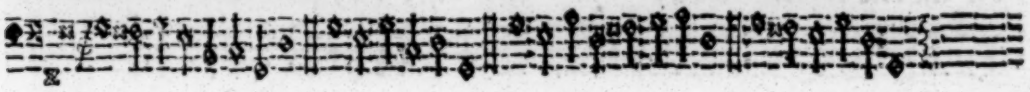


1 Who is the man, O Lord that
aſcend unto thy hill; (
Or paſs into thy holy place,
there to continue ſtill;
4 Ev'n he whoſe hands & heart are
which nothing doth defile: (
His ſoul not ſet on vanity,
and hath not ſworn to guile.
5 Him that is ſuch a one, the Lord
moſt highly will regard:
And from his God & Saviour ſhall
receive a juſt reward.
To Father Son and holy Ghoſt,
All Glory be therefore:
As in beginning was, is now,
And ſhall be evermore.

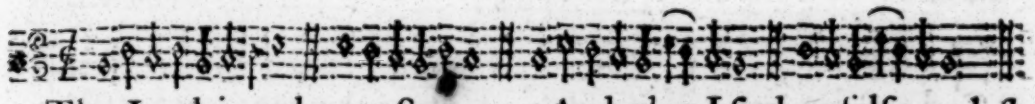
SUNDAY VI. Pſalm 47. *London* new Tune.



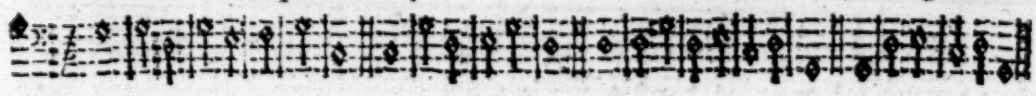
1 Ye People all, with one accord,
clap hands, ſhout and rejoice:
Be glad and ſing unto the Lord
with ſweet and pleaſant Voice.
2 For high the Lord & dreadfull is
his wonders manifold:
A mighty King he is likewiſe,
in all the earth extolled.
6 Sing praiſes to our God, ſing
ſing praiſes to our King, [praiſe
For God is King of all the earth,
All skillfull praiſes ſing.
To Father, Son, and Holy Ghoſt
All glory be therefore:
As in begining was is now,
and ſhall be evermore.



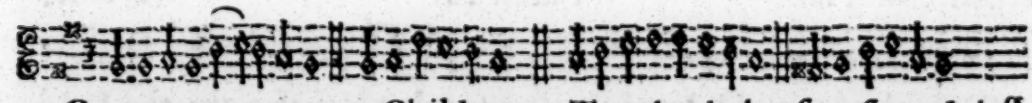
Canterbury Tune. Pſalm 23. 2 Voice



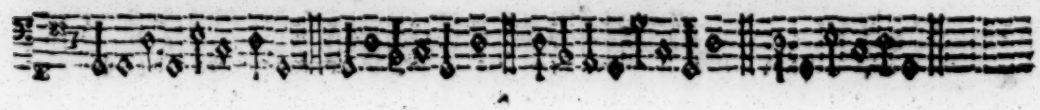
1 The Lord is only my Support
and he that doth me feed:
How can I then lack any thing
Whereof I ſtand in need?
2 In paſtures green he feedeth me,
where I do ſafely lie:
And after leads me to the ſtreams
which run moſt pleaſantly.
3 And when I find myſelf near loſt
then doth he me home take,
Couducting me in his right paths,
evenfor his own Names ſake;
4 And tho' I were even at deaths
yet would I fear no ill: [door,
For both thy rod and ſhepherds
afford me comfort ſtill. [crook



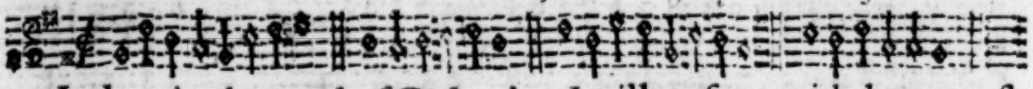
St. *Nicholas*. Pſalm 34. 2 Voice



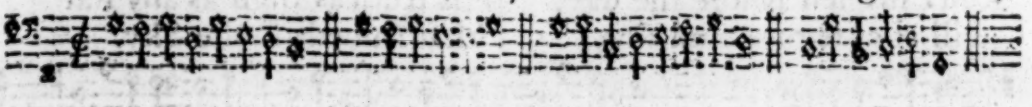
11 Come near to me, my Children
unto my words give ear: (and
I will you teach the perfect way,
how ye the Lord ſhall fear.
12 Who is the man that would live
and led a happy life; (long
See thou refrain thy tongue & lips
from all deceit and ſtrife.
13 Turn back thy face from doing
and do the godly deed: (ill,
Enquire for peace and quietneſs,
and follow it with ſpeed.
14 For why; the eyes of God a-
upon the juſt are bent: [bove
His ears likewiſe to hear the cry
of the poor innocent.



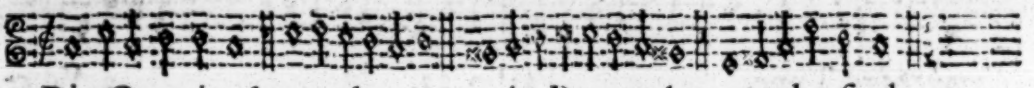
SUNDAY VII- Pſalm 56. *Glouceſter* Tune.



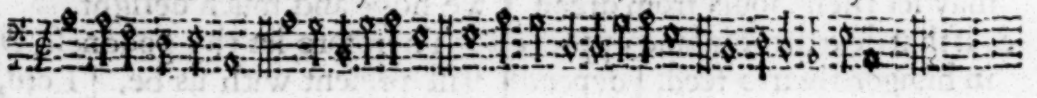
10 I glory in the word of God,
to praiſe it I accord :
With joy I will declare abroad
the promiſe of the Lord.
11 I truſt in God the Lotd & ſay
as I before began,
The Lord he is my help and ſtay
I do not care for man.
12 I will perform with heart moſt
my vows to God always [free
And I O Lord all times to thee
will offer thanks and praiſe.
13 My ſoul from death thou doſt
& keepeſt my feet upright [defend
That I before thee may aſcend
with ſuch as live in light



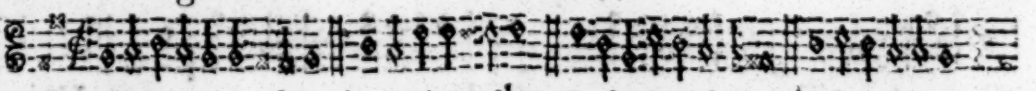
Southwell Tune. Pſalm 25. 2 Voice.



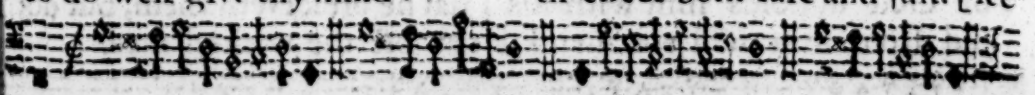
4 Direct me in thy truth,
and teach me I the pray :
Thou art my Saviour & my God
on the I wait alway.
5 Thy mercies manifold
remember, Lord, I pray
Ih pity thou art plentifull
and ſo haſt been alway
6 Remember not the faults
and frailty of my youth :
Call not to mind how ignorant
I have been of thy truth.
7 Nor after my deſerts
let me thy mercy find :
But of thine own benignity,
Lord, have me in thy mind.



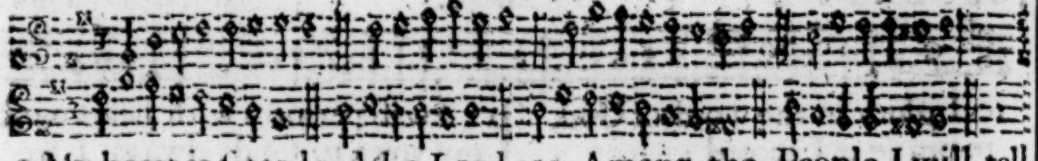
Peterborough Tune. Pſalm 37. 2 Voice.



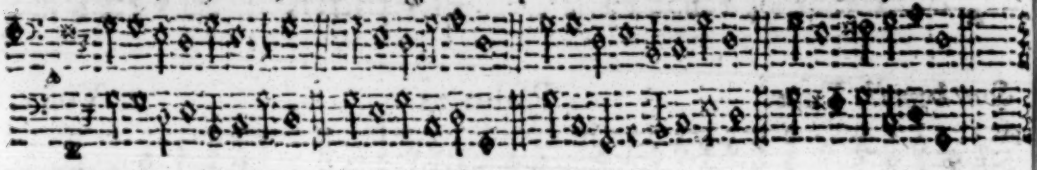
1 Grudge not to ſee the wicked
in wealth to flouriſh ſtill : [men
Nor envy ſuch as ill to do
have bent and ſet their will.
2 For as the graſs and the green
do wither and decay : [herbs
So ſhall their great poſterity
ſoon fade and paſs away.
3 Truſt thou therefore in God alone
to do well give thy mind :
So ſhalt thou have the land as thine
and there ſure food ſhalt find.
4 In God ſet all thy hearts delight,
& look what thou wouldſt have :
Or elſe canſt wiſh in all the world,
thou needſt it not crave.
5 Caſt both thy ſelf & thy affairs
on God with perfect truſt :
And then thou ſhalt with patience
th'effect both ſure and juſt. [ſee



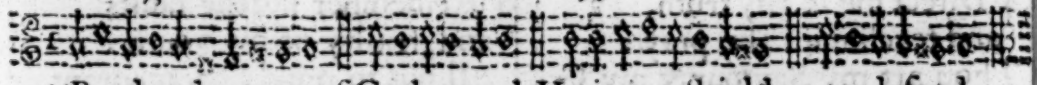
SUNDAY VIII. Pſalm 57. Proper Tune.



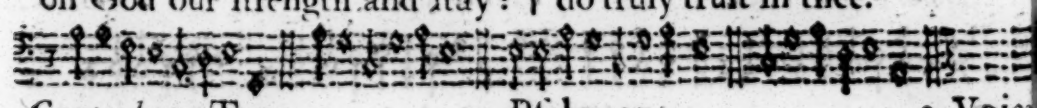
9 My heart is ſet to laud the Lord,
in him to joy always:
My heart doth ever well accord
to ſing his laud and praiſe.
10 Awake my joy, awake I ſay,
my lute, my harp, and ſtring:
And I my ſelf before the day,
will riſe, rejoice, and ſing
11 Among the People I will tell
the goodneſs of my God:
And ſhew his praiſe that doth ex-
in heathen lands abroad. [cel
12 His mercy doth extend as far
as the heav'ns all are high:
His truth as high as any ſtar
that ſhineth in the Sky.



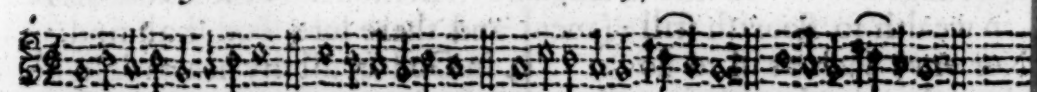
Cambridge Tune. Pſalm 33. 2 Voice.



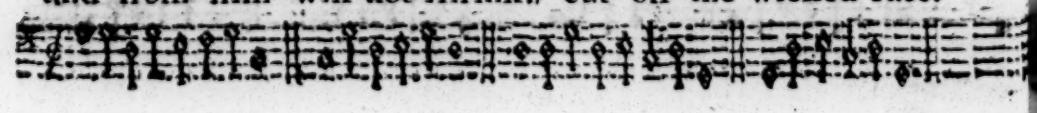
16 But lo, the eyes of God attend
and watch to aid the juſt:
With ſuch as fear him to offend,
and on his goodneſs truſt.
17 That he of death & great diſtreſs
may ſet their ſouls from dread
& if that dearth their land oppreſs
in hunger then to feed. [depend
18 Wherefore our ſoul doth whole
on God our ſtrength and ſtay:
He is our ſhield us to defend,
and drive all darts away.
19 Our joyful ſouls always pro-
his power and his might: [claim
For why? in his moſt holy Name
we hope and much delight.
20 Therefore let thy goodneſs, O
ſtill preſent with us be, [Lord,
As we always with one accord
do truly truſt in thee.



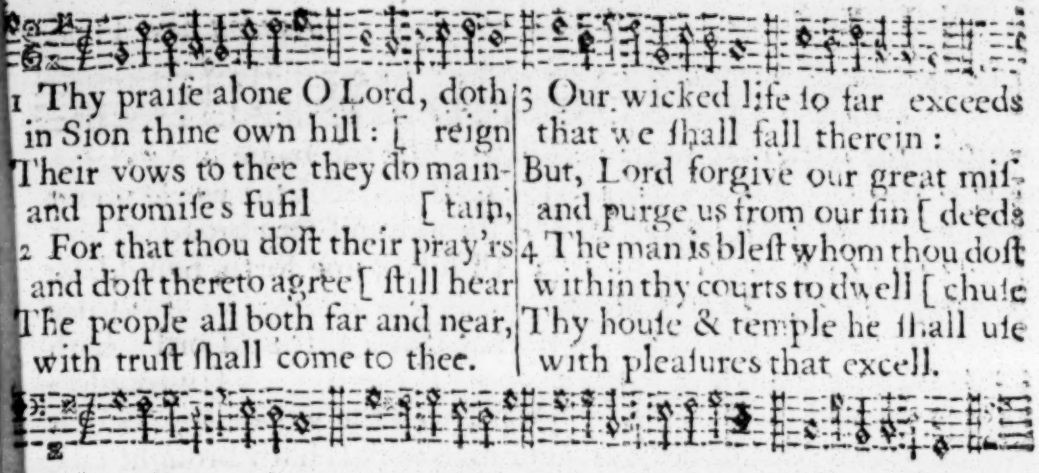
Canterbury Tune. Pſalm 37. 2 Voice



23 the Lord the juſtman's ſteps doth
& all his ways doth bleſs: [guide,
To ev'ry thing he takes in hand,
he giveth good ſucceſs.
24 Tho' he do fall, yet he is ſure,
not utterly to ſink: [hand,
For God upholds him with his
and from him will not ſhrink.
27 therefore flee vice & wickedneſ
and virtue do embrace:
So God ſhall grant thee long t
on earth a dwelling place. [hav
28 For God ſo loveth equity,
and ſhews to his ſuch grace,
That he preſerveth them, but dot
cut off the wicked race.

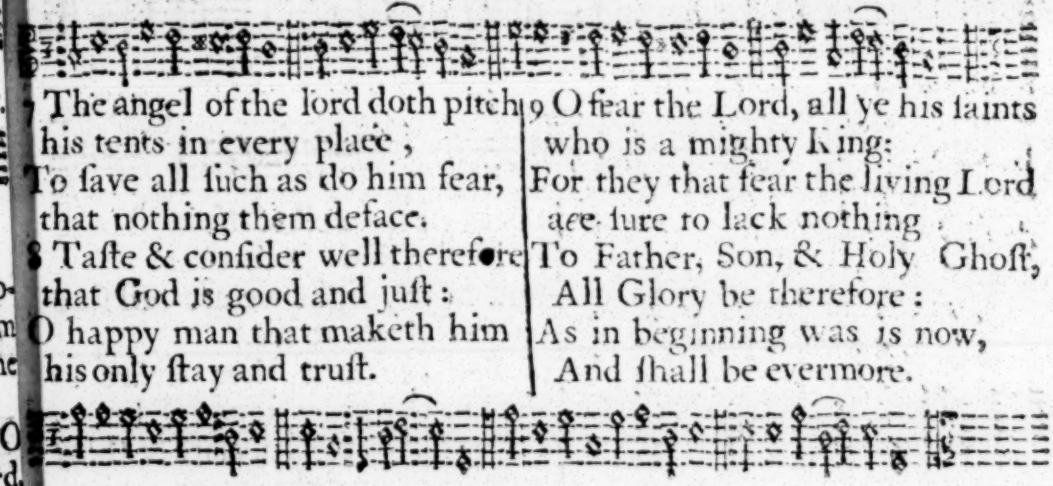


SUNDAY IX. Pſalm 55. *Glouceſter* Tune.



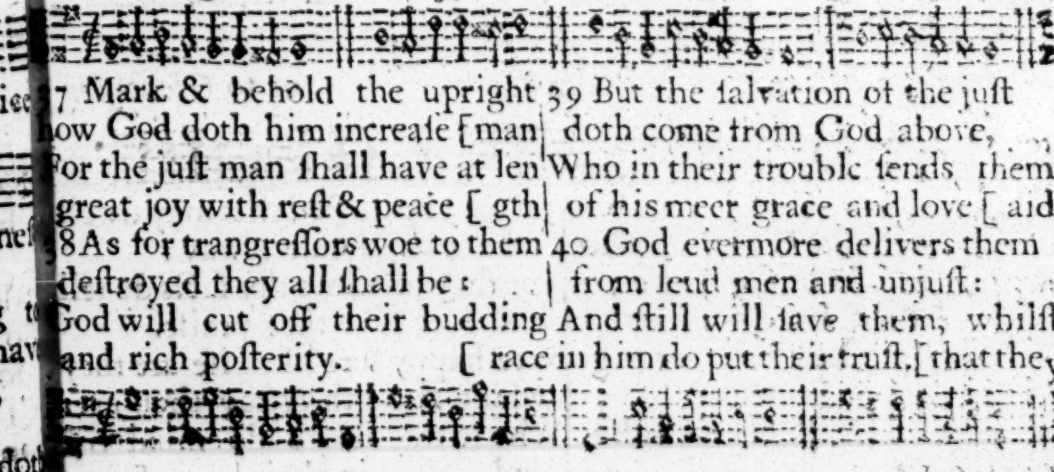
1 Thy praiſe alone O Lord, doth
in Sion thine own hill: [reign
Their vows to thee they do main-
and promiſes fulfil [tain,
2 For that thou doſt their pray'rs
and doſt thereto agree [ſtill hear
The people all both far and near,
with truſt ſhall come to thee.
3 Our wicked life ſo far exceeds
that we ſhall fall therein:
But, Lord forgive our great miſ-
and purge us from our ſin [deeds
4 The man is bleſt whom thou doſt
within thy courts to dwell [chuſe
Thy houſe & temple he ſhall uſe
with pleaſures that excell.

St. *Michael's*, 2 Voice. Pſalm 34. or to *Windſor*.



7 The angel of the lord doth pitch
his tents in every place,
To ſave all ſuch as do him fear,
that nothing them deface.
8 Taſte & conſider well therefore
that God is good and juſt:
O happy man that maketh him
his only ſtay and truſt.
9 O fear the Lord, all ye his ſaints
who is a mighty King:
For they that fear the living Lord
are ſure to lack nothing.
To Father, Son, & Holy Ghoſt,
All Glory be therefore:
As in beginning was is now,
And ſhall be evermore.

Peterborough Tune. Pſalm 37. 2 Voice



37 Mark & behold the upright
how God doth him increaſe [man
For the juſt man ſhall have at len
great joy with reſt & peace [gth
38 As for trangreſſors woe to them
deſtroyed they all ſhall be:
God will cut off their budding
and rich poſterity.
39 But the ſalvation of the juſt
doth come from God above,
Who in their trouble ſends them
of his meer grace and love [aid
40 God evermore delivers them
from lewd men and unjuſt:
And ſtill will ſave them, whilſt
race in him do put their truſt. [that they

SUNDAY X. Pſalm 56. *London* new Tune.

1 Ye men on earth, in God rejoice
with praiſe ſet forth his Name:
Extol his might with heart and
give glory to the ſame. [voice,
2 How wonderfull, O Lord ſay ye
in all thy works thou art!
thy foes for fear ſhall ſeek to thee
full ſore againſt their heart.
3 All men that dwell the earth
[thro'out
ſhall praiſe the name of God:
the laud whereof the world about
is ſhew'd and ſet abroad.
4 All folk come forth, behold, &
[ſee
what things the Lord hath
[wrought:
Mark well the wondr. works that
for man to paſs hath brought [he

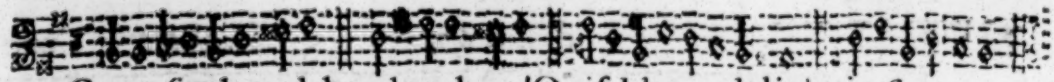
Cambridge Tune. Pſalm 36. 2 Voice.

7 Thy mercy is above all things,
O God, it doth excell:
In truſt whereof, as in thy wings,
the ſons of men ſhall dwell.
8 within thy houſe they ſhall be
with plenty at their will: [fed
Of all delights they ſhall be ſped
and take thereof their fill.
9 becauſe the well of life moſt pure
doth ever flow from thee:
And in thy light we are full ſure
eternal light to ſee.
10 From ſuch as thee deſire to
let not thy grace depart: [know,
Thy righteouſneſs declare & ſhow
to men of upright heart.

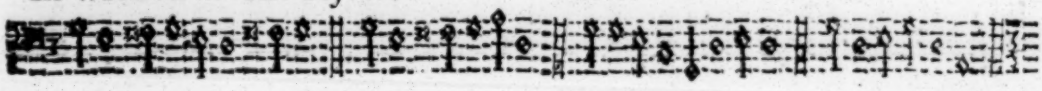
St. *Anne's*, 2 Voice. Pſalm 84. or to *Glouceſter*.

1 How pleaſant is thy dwelling
O Lord of hoſts, to me! [place
The tabernacles of thy grace;
How pleaſant Lord they be!
2 my ſoul doth long full ſore to go
into thy courts abroad:
My heart and fleſh cry out alſo
for thee the living God.
5 o they be bleſſed that may dwell
within thy houſe alway:
For they all times thy facts do tell
and ever give thee praiſe.
6 yea happy ſure likewiſe are they
whoſe ſtrength & ſtay thou art:
Who to thy houſe do mind the
and ſeek it in their heart. [way

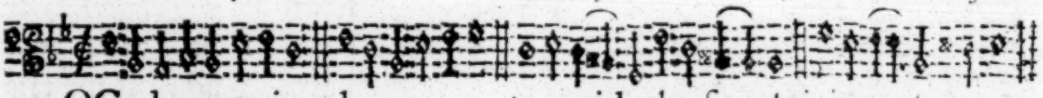
SUNDAY XI. Pſalm 66. *Nemure* Tun



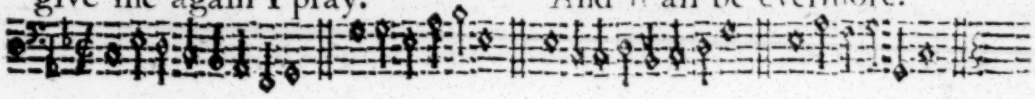
16 Come forth and hearken here
all ye that fear the Lord [full ſoon
What he for my poor ſoul hath
to you I will record. [done,
17 full oft I call to mind his grace
this mouth to him doth cry:
and thou my tongue make ſpeedy
to praiſe him joifully. [pace
18 Aut if I feel my heart within
in wicked works rejoice:
Or if I have delight in ſin,
God will not hear my voice.
19 But ſurely God my voice hath
and what I do tequire [heard
My prayer alſo he doth regard,
and granteth my deſire.
20 All praiſe to him that hath
nor caſt me out of mind: [not put
Nor yet his mercy from me ſhut,
which I do ever find.



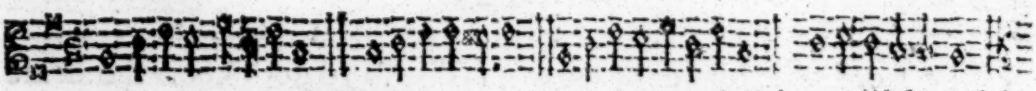
St. *Andrew*'s, 2 Voice. Pſalm 51. or to *Windſor*.



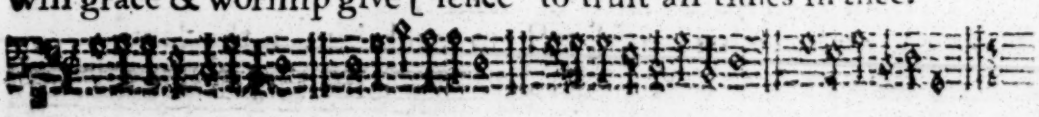
10 OGod, create in a heart
unſpotted in thy ſight:
Within my bowels, Lord, renew
a firm and ſtable ſpirit.
11 Caſt me not from thy ſight &
thy Spirit quite away: [take
The comfort of thy ſaving health
give me again I pray.
12 with thy free ſpirit me ſupport
then ſhall tranſgreſſors be,
By my inſtruction nnd advice,
converted unto thee.
To Father, Son, & Holy Ghoſt
All Glory be therefore:
As in beginning was, is now,
And ſhall be evermore.



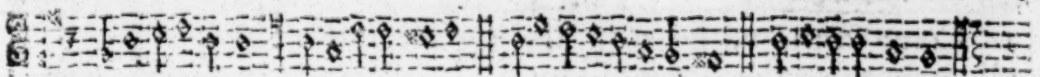
York Tune. Pſalm 84 2 Voice.



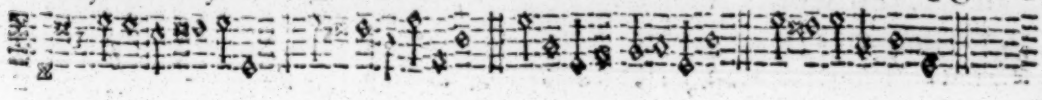
12 Much rather had I keep a door
within the houſe of God,
Than in the tents of Wickedneſs
to ſettle my abode.
13 for God the Lord, light & de-
will grace & worſhip give [fence
And no good thing will he with-
from them that purely live [hold
14 O Lord of hoſts, that man is
and happy ſure is he, [bleſt,
That is perſwaded in his breaſt
to truſt all times in thee.



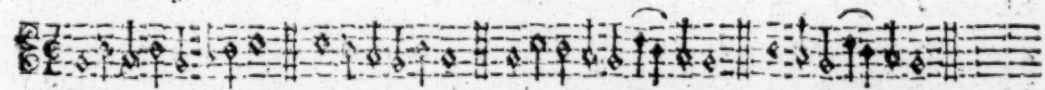
SUNDAY XII. dſalm 67. St. *Peter's* Tune



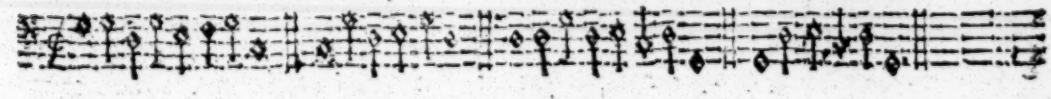
1 Have mercy on us, Lord,
and grant to us thy grace:
To ſhew to us do thou accord,
the brightneſs of thy face.
2 That all the earth may know
the way to godly wealth:
And all the nations here below
may ſee thy ſaving health.
3 Let all the world, O God,
give praiſe unto thy Name:
And let the people all abroad
extol and laud the ſame.
4 Thro'out the world ſo wide,
let all rejoice with mirth:
For thou with truth & right doſt guide
the nations of the earth.



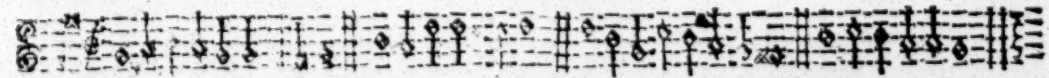
Canterbury Tune. Pſalm 54. 2 Voice



1 God ſave me for thy holy name
and for thy goodneſs ſake:
Unto the ſtrength, Lord, of the ſame,
I ſo my cauſe betake.
2 Regard, O Lord, & give an ear
to me when I do pray:
Bow down thy ſelf to me, & hear
the words that I do ſay.
3 For ſtrangers up againſt me riſe
and tyrants vex me ſtill.
Who have not God before their eyes
they ſeek my ſoul to ſpill,
To Father, Son, and Holy Ghoſt,
All Glory be therefore,
As in beginning was is now,
And ſhall be evermore.

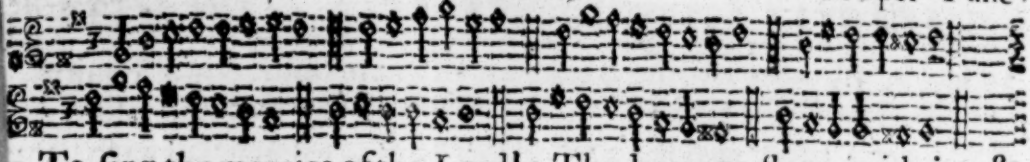


Peterborough Tune. Pſalm 94. 2 Voice.



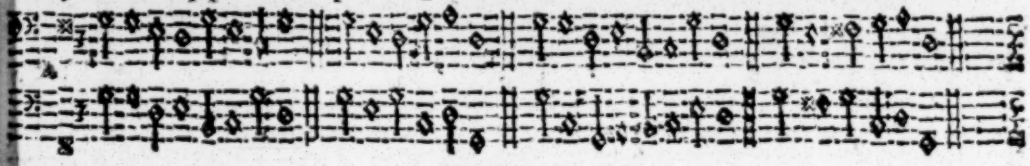
9 The Lord who made the ear of man
he needs of right muſt hear:
he made then eye, all things muſt ſee
bf is ſight appear.
10 The Lord doth all the world correct
& make them underſtand
Shall he not then your deeds detect
how can ye ſcape his hand?
11 The Lord doth know the heart of man
and ſees the ſame full plain
And he his very thoughts doth ſcan
and findeth them but vain.
12 But, Lord, that man is happy ſure
whom thou doſt keep in awe
And thro' correction doſt procure
to teach him in thy law.

SUNDAY XIII. Pſalm 89. Proper Tune.

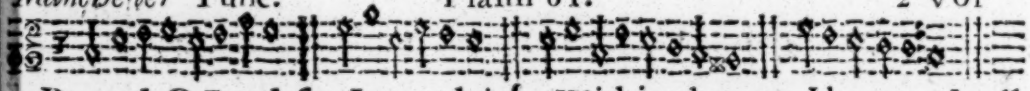


1 To ſing the mercies of the Lord
my tongue ſhall never ſpare:
And with my mouth from age to
thy truth I will declare. [age,
2 for I have ſaid, that mercy ſhall
for evermore remain:
In that thou doſt the heav'ns ſup-
thy truth appeareth plain. [port

5 The heavens ſhew with joy &
thy wondr. works o Lord [mirth
Thy ſaints within thy churh on ea
thy faith and truth record. [rth
6 who with the Lord is equal then
in all the clouds abroad;
Among the ſeas of all the gods,
what one is like our God.

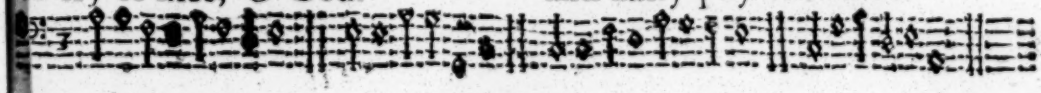


Manchester Tune. Pſalm 61. 2 Voi

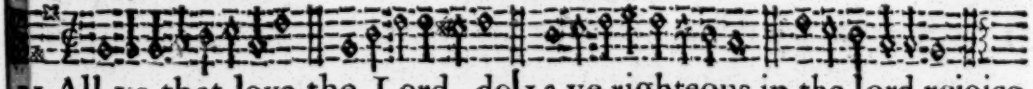


1 Regard O Lord for I complain
and make my ſuit to thee:
Let not my words return in vain,
but give an ear to me.
2 From out the coaſts and utmoſt
of all the earth abroad, [parts
In grief and anguiſh of my heart
I cry to thee, O God.

4 Within thy tent I long to dwell
for ever to endure:
under thy wings I know right well
I ſhall be ſafe and ſure.
8 Then ſh ll I ſing for ever ſtill,
With praiſe unto thy Name:
That all my vows I may fulfill,
and daily pay the ſame.

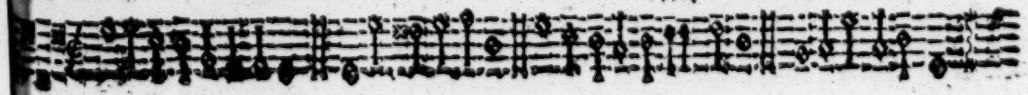


Weſtminſter Tune, Pſalm 97. 2 Voice



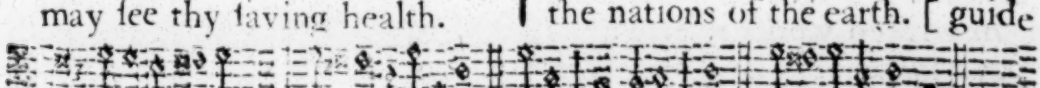
11 All ye that love the Lord, do
hate all things that are ill [this
For he doth keep the ſouls of his
from ſuch as would them ſpill.
12 And light doth ſpring up to the
with pleaſure for his part: [juſt
Gladneſs. & joy likewiſe to them
that are of upright heart.

13 ye righteous in the lord rejoice
his holineſs proclaim:
and thankfully with heart & voice
be mindfull of the ſame,
To Father, Son, and Holy Ghoſt
All Glory be therefore,
As in beginning was is now,
And ſhall be evermore.

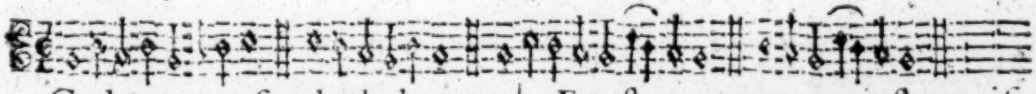


SUNDAY XII. dſalm 67. St. *Peter's* Tune

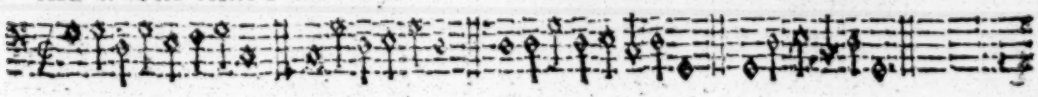
1 Have mercy on us, Lord,
and grant to us thy grace:
To ſhew to us do thou accord,
the brightneſs of thy face.
2 That all the earth may know
the way to godly wealth:
And all the nations here below
may ſee thy ſaving health.
3 Let all the world, O God,
give praiſe unto thy Name:
And let the people all abroad
extol and laud the ſame.
4 Thro'out the world ſo wide,
let all rejoice with mirth:
For thou with truth & right doſt guide
the nations of the earth.



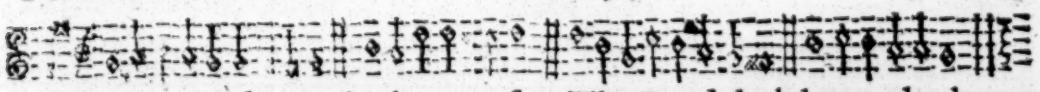
Canterbury Tune. Pſalm 54. 2 Voice



1 God ſave me for thy holy name
and for thy goodneſs ſake:
Unto the ſtrength, Lord, of the ſame,
I ſo my cauſe betake.
2 Regard, O Lord, & give an ear
to me when I do pray:
Bow down thy ſelf to me, & hear
the words that I do ſay.
3 For ſtrangers up againſt me riſe
and tyrants vex me ſtill.
Who have not God before their eyes
they ſeek my ſoul to ſpill,
To Father, Son, and Holy Ghoſt,
All Glory be therefore,
As in beginning was is now,
And ſhall be evermore.



Peterborough Tune. Pſalm 94. 2 Voice.



9 The Lord who made the ear of man
he needs of right muſt hear:
he made then eye, all things muſt then
bf is ſight appear.
10 The Lord doth all the world correct
& make them underſtand
Shall he not then your deeds detect
how can ye ſcape his hand?
11 The Lord doth know the heart of man
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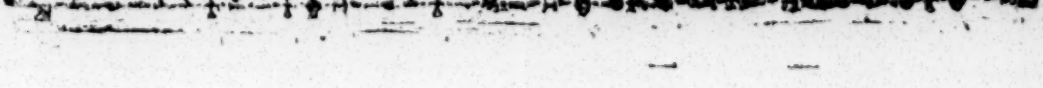
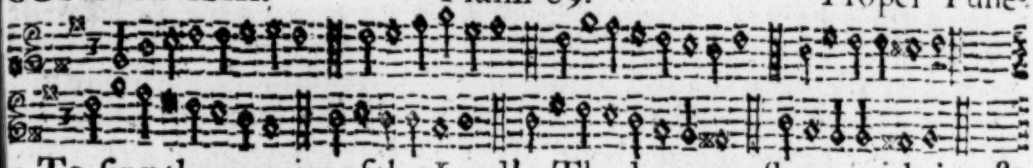
And he his very thoughts doth ſcan
and findeth them but vain.
12 But, Lord, that man is happy
whom thou doſt keep in awe
And thro' correction doſt procure
to teach him in thy law.

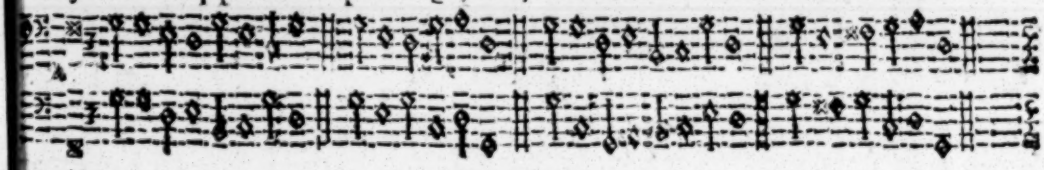


SUNDAY XIII. Pſalm 89. Proper Tune.

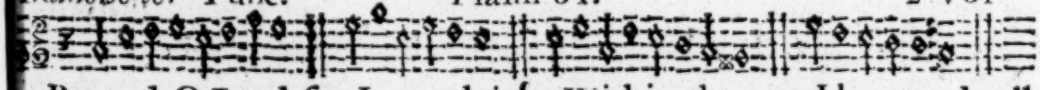


1 To ſing the mercies of the Lord
my tongue ſhall never ſpare:
And with my mouth from age to
thy truth I will declare. [age,
2 for I have ſaid, that mercy ſhall
for evermore remain:
In that thou doſt the heav'ns ſup-
thy truth appeareth plain. [port

5 The heavens ſhew with joy &
thy wondr. works o Lord [mirth
Thy ſaints within thy churh on ea
thy faith and truth record. [rth
6 who with the Lord is equal then
in all the clouds abroad;
Among the ſeas of all the gods,
what one is like our God.

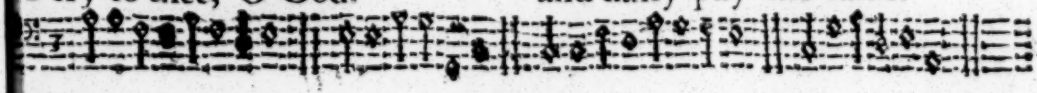


Manchester Tune. Pſalm 61. 2 Voi

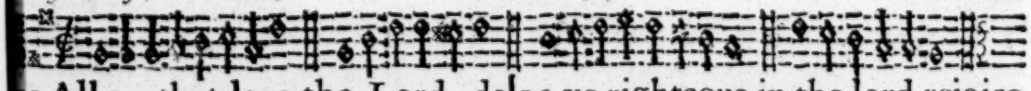


1 Regard O Lord for I complain
and make my ſuit to thee:
Let not my words return in vain,
but give an ear to me.
2 From out the coaſts and utmoſt
of all the earth abroad, [parts
In grief and anguiſh of my heart
I cry to thee, O God.

4 Within thy tent I long to dwell
for ever to endure:
under thy wings I know right well
I ſhall be ſafe and ſure.
8 Then ſh ll I ſing for ever ſtill,
With praiſe unto thy Name:
That all my vows I may fulfill,
and daily pay the ſame.



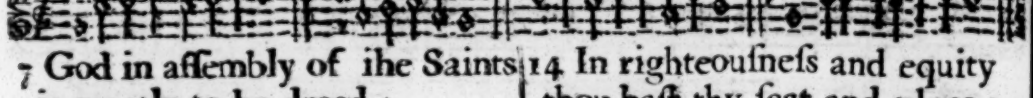
Weſtminſter Tune, Pſalm 97. 2 Voice



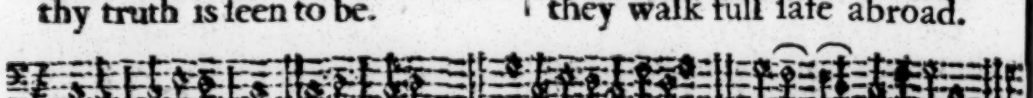
11 All ye that love the Lord, do
hate all things that are ill [this
For he doth keep the ſouls of his
from ſuch as would them ſpill.
12 And light doth ſpring up to the
with pleaſure for his part: [juſt
Gladneſs. & joy likewiſe to them
that are of upright heart.

13 ye righteous in the lord rejoice
his holineſs proclaim:
and thankfully with heart & voice
be mindfull of the ſame,
To Father, Son, and Holy Ghoſt
All Glory be therefore,
As in beginning was is now,
And ſhall be evermore.

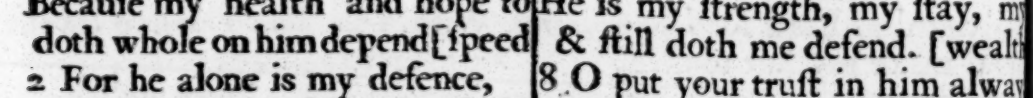
SUNDAY XIV. Pſalm 89. St. *James's* Tune



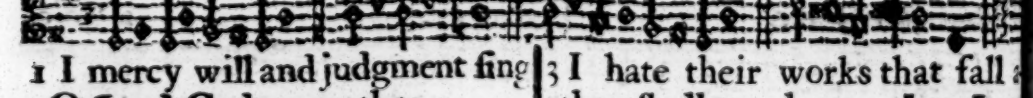
7 God in aſſembly of the Saints
is greatly to be dread:
And over all that dwell about,
in rev'rence to be had.
8 Lord God of hoſts, in all the world
what one is like to thee? [wo
On ev'ry ſide, moſt mighty Lord,
thy truth is ſeen to be.
14 In righteouſneſs and equity
thou haſt thy ſeat and place:
Mercy & truth are ſtill with thee,
and go before thy face.
15 That folk is bleſt that knoweth right
the joyful ſound, O God: [
For in the favour of thy ſight
they walk full ſafe abroad.



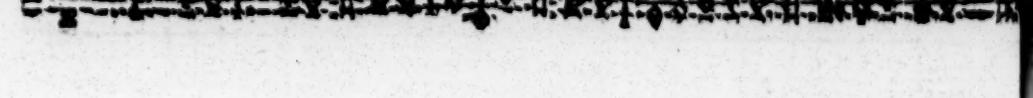
Canterbury Tune. Pſalm 62. 2 Voice



1 My ſoul to God ſhall give good heed,
and him alone attend:
Becauſe my health and hope to ſpeed
doth whole on him depend.
2 For he alone is my defence,
my rock, my health and and aid
He is my ſtay. and no pretence
ſhall make me much diſmay'd.
7 My glory and ſalvation doth wealth
on him alone depend:
He is my ſtrength, my ſtay, my
& ſtill doth me defend.
8 O put your truſt in him alway
ye folk with one accord:
Pour out your hearts to him & ſay
our truſt is in the Lord.

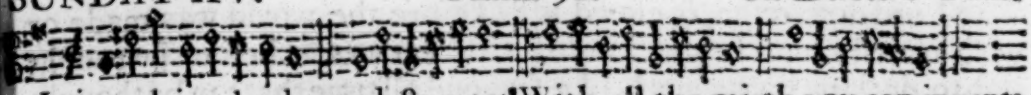


Martyrs Tune. Pſalm 101. 2 Voice

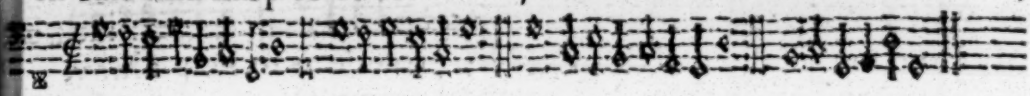


1 I mercy will and judgment ſing
O Lord God, unto thee:
O let me underſtand the ways
that good and holy be.
2 Within my houſe I daily will
walk with an heart upright:
And I no kind of wicked thing
will ſet before my ſight.
3 I hate their works that fall a
they ſhall not cleave to me: [wa
From me ſhall go the froward
no evil will I ſee. [hear
To Father, Son, and holy Ghoſt
all Glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

SUNDAY XV. Pſalm 92. St. *David's* Tune.



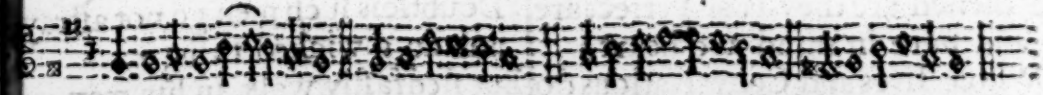
1 It is a thing both good & meet
to praiſe the higheſt Lord:
And to thy Name, O thou moſt
to ſing with one accord. [high,
2 To ſhew the kindneſs of the
before the Day be light: [Lord,
And to declare his truth abroad
when it doth draw to night.
3 Upon ten ſtringed Inſtrument,
on lute and harp ſo ſweet:
With all the mirth you can invent
of Inſtruments moſt meet. [joice
4 For thou tha⁺ made me to re-
in things ſo wrought by thee:
That I have joy in heart & voice
thy handy works to ſee.
5 O Lord, how glorious and how
are thy works round about [great
So deeply are thy counſels ſet,
that none can find them out.



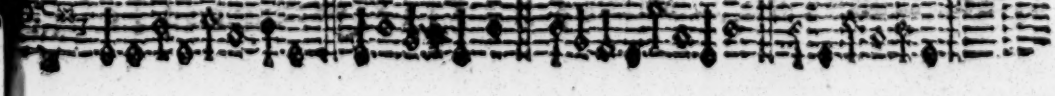
Windſor Tune. Pſalm 63. A 2 Voice.

1 O God, my God, I early ſeek
to come to thee in haſte:
For why? my ſoul & body both
do thirſt of thee to taſte.
4 For why? thy mercies far fur-
this life & wretched days [mount
my lips therefore ſhall give to thee
due honour, laud, and praiſe.
5 And whilſt I live I will not fail
to worſhip thee alway:
And in thy Name I will lift up
my hands when I do pray.
7 when in my Bed I think on thee
and in the wakeful night:
I under covert of thy wings
rejoice with great delight.

St. *Nicholas.* Pſalm 101 2 Voice



4 Him I'll deſtroy, that ſlandereth
his neighbour privily,
The lofty heart I cannot bear,
nor him that looketh high. (in
5 Mine eyes ſhall be on them with
the land that faithful be,
In perfect way who walketh, ſhall
be ſervant unto me.
6 I will no guileful perſon have
within my houſe to dwell,
And in my preſence he ſhall not
remain that lies do tell.
7 Betimes I will deſtroy even all
the wicked of the Land;
That I may from Gods city cut,
the wicked workers hand.



SUNDAY XVI Psatm 93. *London* new Tune

1 The Lord doth reign, & cloſed is
with majeſty moſt bright. [wiſe,
And to declare his ſtrength like-
hath girt himſelf with might.
2 The Lord likewiſe the earth
and ſhaped it ſo ſure, [hath made
No might can make it move or
at ſtay it doth endure [fade
3 Before the world was made or
thy ſeat was ſet before: [wrought
beyond all time that can be thought
thou haſt been evermore.
6 O Lord, thy teſtimonies great
are very ſure, therefore:
Doth holineſs become thy ſeat
and houſe for evermore.

Briſtol Tune. Pſalm 71. 2 Voice.

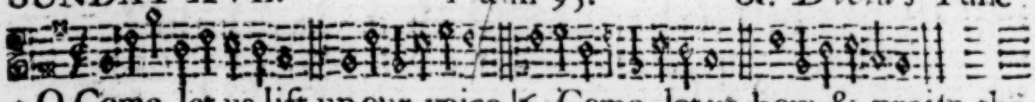
1 My Lord my God, in all diſtreſs
my hope is whole in thee:
Then let no ſhame my ſoul oppreſs
nor once take hold on me.
2 As thou art juſt defend me, Lord
and rid me out of dread
Give ear, and to my ſuit accord,
and ſend me help at need.
3 Be thou my rock, to whom I may
for aid all times reſort:
Thy promiſe is to help alway,
thou art my fence and fort. [men
4 Save, me, my God, from wick'd
and from their ſtrength & pow'r:
From folk unjuſt, and alſo them
that cruelly devour.
5 Thou art my ſtay whereon I reſt,
thou, Lord of hoſts, art he:
Even from my youth I thought it
ſtill to depend on thee. [beſt

6

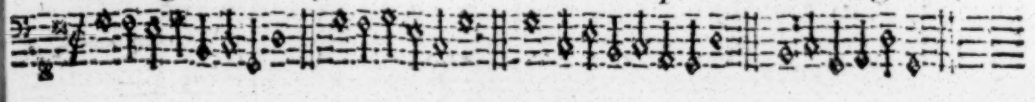
A proper Tune. Pſalm 119. 2 Voice.

1 Bleſſed are they that perfect are
and pure in mind and heart:
Whoſe lives and Converſations do
from God's laws never ſtart.
2 Bleſſed are they that give them-
his ſtatute to obſerve: [ſelves
Seeking the Lord with all their
& never from him ſwerve: [heart
3 Doubtleſs ſuch men go not aſtray
nor do a wicked thing:
But ſtedfaſtly walk in his way,
without any wandring.
4 'Tis thy commandment & thy
that with attentive heed, [will
Thy precepts, which are moſt di-
we learn and keep indeed. [vine

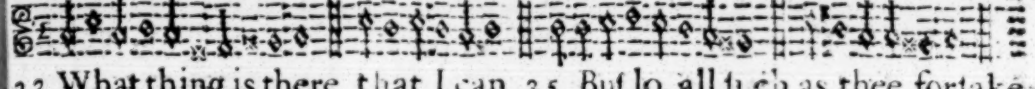
SUNDAY XVII. Psalm 95. St. *David's* Tune



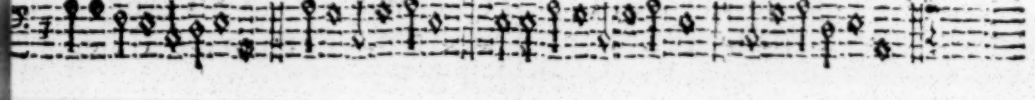
1 O Come let us lift up our voice,
and ſing unto the Lord:
In him our rock of health rejoice
let us with one accord.
2 Yea let us come before his face,
to give him thanks and praiſe:
In ſinging Pſalm unto his grace,
let us be glad always.
6 Come, let us bow & praiſe the
before him let us fall: [Lord;
And kneel to him with one accord
the which hath made us all,
7 For why? he is the Lord our
for us he doth provide, [God
We are his flock, he doth us feed,
his ſheep, and he our guide,



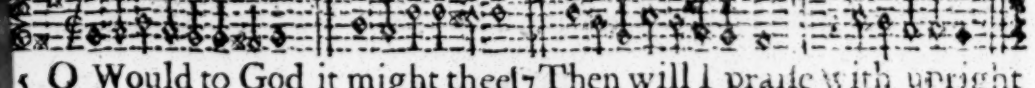
Cambridge Tune. Pſalm 73. 2 Voice.



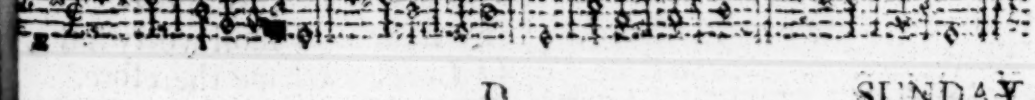
23 What thing is there that I can
but the in heav'n above? [wiſh
And in the earth there nothing is
like thee that I can love.
24 My fleſh and ſpirit both do fail
but God doth fail me never;
For of my health he is the ſtrengh
and portion even forever.
25 But lo, all ſuch as thee forſake
thou ſhall deſtroy each one:
And thoſe that truſt in any thing
ſaving in the alone.
26 Therefore will i draw near to
and ever with him dwell: [God
In God alone I put my truſt,
his wonders I will tell.



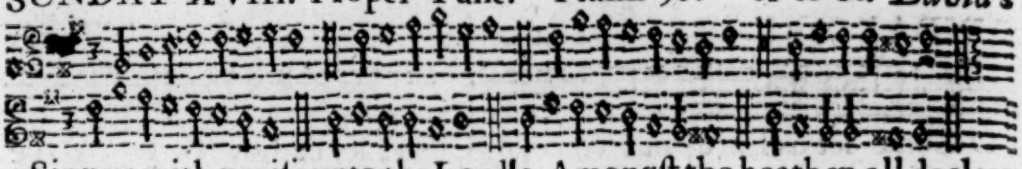
Peterborough Tune. Pſalm 119. 2 Voice,



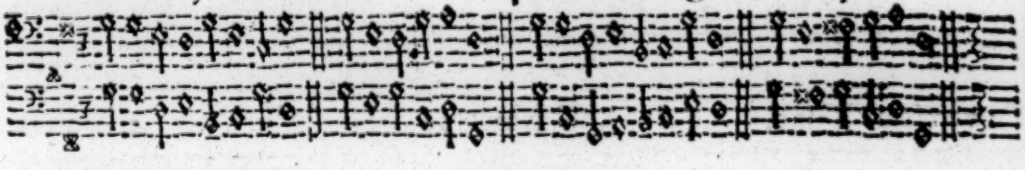
5 O Would to God it might thee
my ways ſo to direct, [pleaſe
That I might always keep thy
and never them reject. [laws
6 So ſhould no ſhame my life
whilſt i thus ſet mine eyes[attain
And bend my mind allways to
on thy ſacred decrees, [muſe
7 Then will I praiſe with upright
and magnifie thy Name, [heart,
When I ſhall learn thy judgments
and likewiſe prove the ſame.[juſt,
8 And wholly will I give my ſelf
to keep thy laws moſt right:
Forſake me not for ever, Lord,
but ſhew thy grace and might.



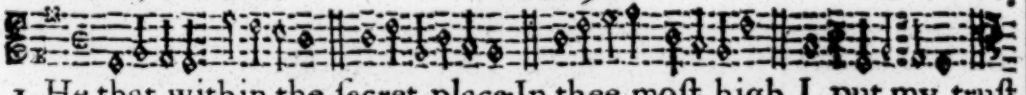
SUNDAY XVIII. Proper Tune. Pſalm 96. or to St. *David's*



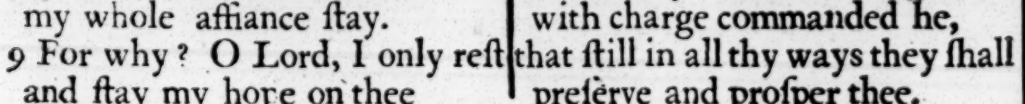
1 Sing ye with praiſe unto the Lord
new ſongs with joy and mirth
Sing unto him with one accord,
all people on the earth.
2 Yea ſing unto the Lord alway
praiſe ye his holy Name:
Declare and ſhew from day to day
ſalvation by the ſame.
3. Amongſt the heathen all declare
his honour round about:
To ſhew his wonders do not ſpare,
in all the world throughout.
4 For why, the Lord is much of
and worthy of all praiſe: (might
And he is to be dread of right,
abave all gods always.



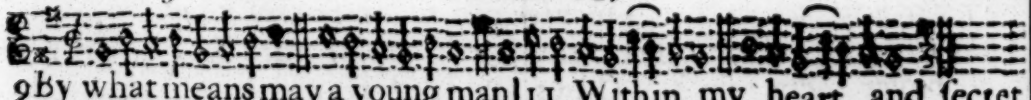
St. *Mary's* Tune. Pſalm 91 2 Voice.



1 He that within the ſecret place
of God moſt high doth dwell:
In ſhadow of the mightieſt grace,
at reſt ſhall keep him well.
2 Thou art my hope & my ſtrong
I to the Lord will ſay: (hold,
My God is he, in him will I
my whole affiance ſtay.
9 For why? O Lord, I only reſt
and ſtay my hope on thee
In thee moſt high I put my truſt
my ſure defence is he.
10 No evil thou ſhalt need to fear,
with thee it ſhall go well: [near
No plague ſhall ever once come
the Houſe where thou doſt dwell
11 For why? unto his Angels all
with charge commanded he,
that ſtill in all thy ways they ſhall
preſerve and proſper thee.

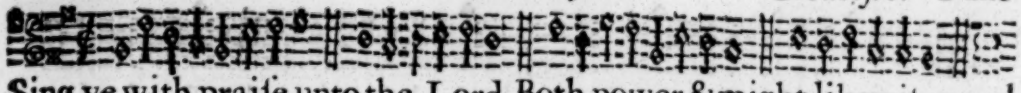


Canterbury Tune. Pſalm 119. 2 Voice

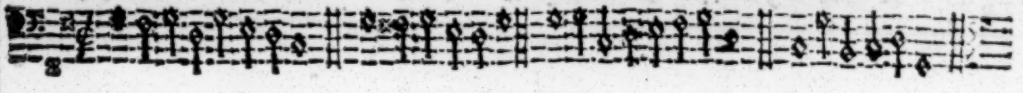


9 By what means may a young man
his life learn to amend? [beſt
If that he mark & keep thy word
and therein his time ſpend.
10 Unfeignedly I have thee ſought
and thus ſeeking abide:
O nevever ſuffer me, O Lord,
from thy commands to ſlide.
11 Within my heart and ſecret
thy words I have hid ſtill (thoughts
That I might not at any time
offend thy holy will.
12 We magnifie thy name, O Lord
and praiſe thee evermore:
Thv ſtatutes of moſt worty fame,
O Lord, teach me therefore.

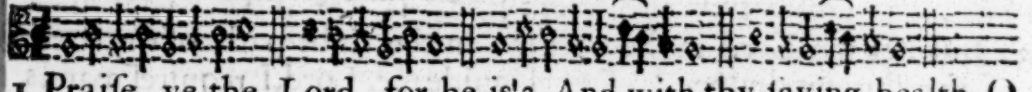
SUNDAY XIX. Pſalm 96. *Glouceſter* Tune



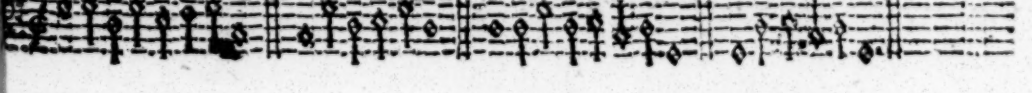
Sing ye with praiſe unto the Lord,
new ſongs with joy and mirth
Sing unto him with one accotd,
all people on the earth.
5 For all the gods of heathen folk
are Idols that will fade:
But yet our God, he is the Lord
that hath the Heavens made
6 All praiſe and honour alſo dwell
ever before his face:
Both power & might likewiſe excel
within his holy place.
7 Aſcribe unto the Lord therefore
all men with one accord:
All might and worſhip evermore
aſcribe uuto the Lord.
8 Aſcribe unto the Lord alſo
the glory of his Name:
Into his courts with preſents go,
and offer there the ſame.



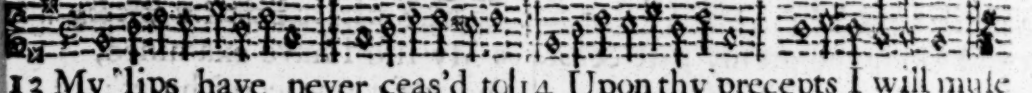
Canterbury Tune. Pſalm 106 2 Voice



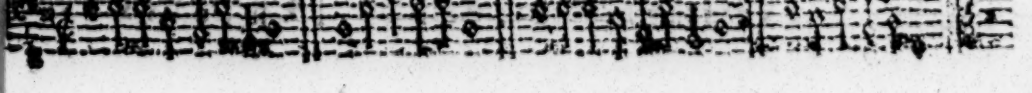
1 Praiſe ye the Lord, for he is good,
his mercy laſt alway: (Lord,
Who can expreſs his noble acts,
or all his Praiſe diſplay!
2 They bleſſed are that judgment keep,
and juſtly do alway:
With favour of thy people Lord,
remember me, I pray.
3 And with thy ſaving health, O
vouchſafe to viſit me:
That I the great felicity
of thine elect may ſee.
4 And with thy people joy I may
a joyful mind poſſeſs:
And may with thy inheritance
a chearful heart expreſs.



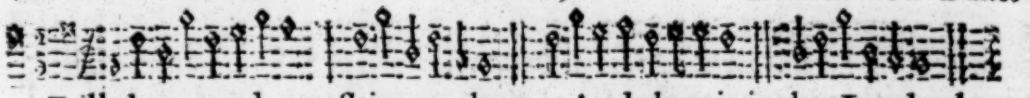
York. 2 Voice. Pſalm 119 or to the proper Tune.



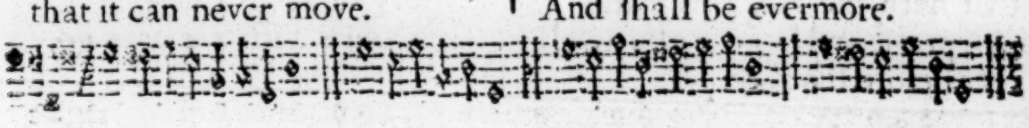
13 My lips have never ceas'd to
& publiſh day & night: (preach
The judgments all which did pro-
from thy mouth full of might (ceed
14 Thy teſtimonies and thy ways
much more my heart rejoice:
Than all the treaſure of the earth
wh. worldlings make their choice
14 Upon thy precepts I will muſe
and thereto frame my talk:
As at a mark ſo will I aim.
how I thy ways may walk.
15 My only joy ſhall be ſo fix'd,
and on thy laws ſo ſet;
That nothing ſhall me ſo far blind
that I thy words forget.



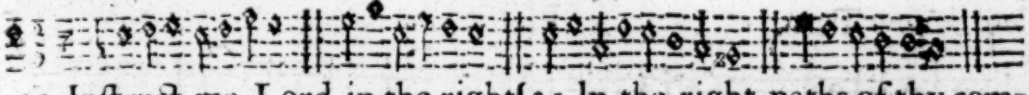
SUNDAY XX. Pſalm 96. *London* new Tune.



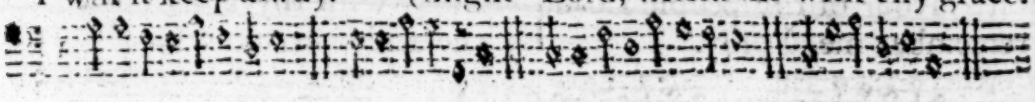
9 Fall down and worſhip ye the Lord
within his Temple bright:
Let all the people of the World
be fearful at his ſight.
10 Tell all the world, be not afraid
the Lord doth reign above:
yea, he the earth ſo faſt hath ſtay'd
that it can never move.
11 And that it is the Lord alone
who rules with princely might:
To judge the nations ev'ry one
with equity and right.
To Father, Son, and Holy Ghoſt,
All Glory be therefore,
As in beginning was is now,
And ſhall be evermore.



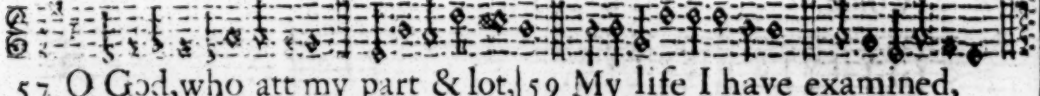
Mancheſter Tune. Pſalm 119. 2 Voice.



33 Inſtruct me Lord in the right way
of thy ſtatutes divine:
And them to keep unto the end
my heart I will incline.
34 Grant me the knowledge of thy law,
and I ſhall it obey:
With heart & mind, and all my might
I will it keep alway.
35 In the right paths of thy commands
guide me, Lord, I require:
No other pleaſure do I wiſh,
nor greater thing deſire.
36 Incline my heart thy laws to keep
and cov'nants to embrace:
And from all filthy avarice,
Lord, ſhield me with thy grace.



Worceſter Tune. Pſalm 119. 2 Voice.



57 O God, who art my part & lot,
my comfort and my ſtay:
I have decreed and promiſed,
thy laws to keep alway.
58 With my whole heart I humbly
in preſence of thy face:
As thou therefore haſt promiſed.
Lord, grant to me thy grace.
59 My life I have examined,
and try'd my ſecret heart:
Which to thy ſtatutes cauſed me
my feet ſtrait to convert.
60 I did not ſtay nor linger long,
as they that ſlothful are:
But haſtily thy laws to keep
I did my ſelf prepare.

SUNDAY XXI — Pſalm 100. — A proper Tune.

1 All people that on earth do dwell
ſing to the Ld. with chearful voice
him ſerve with fear, his praiſe forth [tell,
come ye before him and rejoice.
2 The Lord ye know is God indeed
without our aid he did us make
We are his Flock, he doth us feed
and for his ſheep he doth us take.

O enter then his gates with praiſe
approach with joy his courts unto
Praiſe, laud, & bleſs his Name al-
for it is ſeeming ſo to do. [way:,
For why? the Lord our God is
his mercy is for ever ſure: (good
His truth at all times firmly ſtood
and ſhall from age to age endure

St. *Michael's*, 2 Voice. — Pſalm 119 — or to *Windſor*.

57 O God, who art my part & lot
my comfort and my ſtay:
I have decreed and promiſed,
thy laws to keep alway.
58 With my whole heart I humbly
in preſence of thy face: [ſu'd
As thou therefore haſt promiſed
Lord, grant me to thy grace.

63 I am companion of all them
who fear thee in their heart:
O therefore grant I never may
from thy commandments ſtart.
64 Thy mercies, Lord, moſt plen-
the earth thro'out do fill [teouſly
O teach me how I may obey,
thy ſtatutes and thy will.

Weſtminſter, 2 Voice, — Pſalm 119. — or to the proper Tune

97 What great deſire & fervent love
unto thy law I bear:
On it my daily ſtudy is,
that ſo I may thee fear.
103 O Lord, how ſweet unto my
I find thy words alway! [taſte
Doubtleſs no Honey in my mouth
doth taſte ſo ſweet as they.

104 thy laws have me ſuch wiſdom
that I do hate therefore [learn'd
All wicked and ungodly ways,
and will do evermore.
To Father, Son, and Holy Ghoſt
All Glory be therefore,
As in beginning was is now
And ſhall be evermore.

SUNDAY XXII. Pſalm 105. *Nemure* Tune.

1 Give praiſes unto God the Lord
and call upon his Name,
Among the people all declare
his works to ſpread his fame.
2 Sing joyfully unto the Lord,
yea ſing unto him praiſe:
& talk of all his wondrous works
that he hath wrought always.
3 In honour of his holy Name
rejoice with one accord,
And let the heart alſo be glad
of them that ſeek the Lord.
4 Seek ye the Lord, & ſeek the
of his eternal might,] ſtrength
Seek his face continually
and preſence of his ſight.

Briſtol Tune. Pſalm 119. 2 Voice.

73 Thy hands have made & faſhi
thy creature for to be [on'd me
Make me to underſtand thy law,
and keep it faithfully,
74 So they that fear thee ſhall re-
whenever they may ſee :[joice
Becauſe I hav' learn'd by thy word
to put my truſt in thee.
76 now of thy goodneſs I thee pray
ſome comfort to me ſend
And as thou haſt me hitherto,
O Lotd, ſtill me defend.
77 Thy tender mercies pour on me
and I ſhall ſurely live,
For joy & conſolation both
thy law to me doth give

St. *Nicholas.* 2 Voice Pſalm 119 or to the proper Tune

105 Even as a lantern to my feet,
So doth thy word ſhine bright,
And to my paths where e'er I go
it is a flaming light (perform
106 I have both ſworn aud will
in truth and faithfulneſs.
that I will keep thy judgments juſt
and them in life expreſs.
111 Thy law, O Lord, I taken have
my heritage to be:
Becauſe ſuch great delight & joy
it doth afford to me.
112 For evermore I have been bent
thy ſtatutes to fulfil:
Even ſo likewiſe unto the end
I will continue ſtill.

SUNDAY XXIII. dſalm 134. St. *Peter's* Tune

1 Behold and have regard,
ye ſervants of the Lord :[watch
Who in his houſe by night do
praiſe him with one accord.
2 Lift up your hands on high
unto his holy place :
And give the Lord his praiſes due
his benefits embrace.
3 For why ? the Lord our God,
who heav'n & earth did frame,
Doth Sion bleſs,& will preſerve
for evermore the ſame.
Glory to God on high ;
on earth good will and peace ;
Let heav'n & earth give praiſe to
and praiſing never ceaſe. (God,

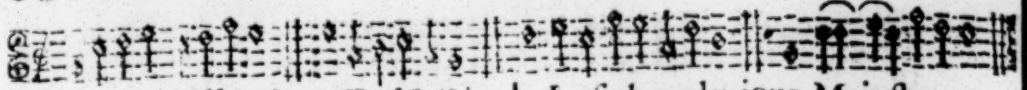
London old Tune. Pſalm 119. 2 Voice

132 With mercy&compaſſion look
upon me from above :
As thou art wont ſuch to behold
as thy Name fear and love.
133 Direct my footſteps by thy
that I thy will may know[word
And never let iniquity
thy ſervant overthrow.
134 From ſlandrous tongues and
[deadly harms
preſerve and keep me ſure:
Thy precepts then I will obſerv
with heart upright and pure.
135 Thy countenance which doth
the ſun in its bright hue[ſurpaſs
Let ſhine on me, & by thy law
teach me what to eſchew.
136 Rivers of Waters from my
inceſſantly do fall : [eyes
Becauſe I ſee how wicked men
thy laws keep not at all.

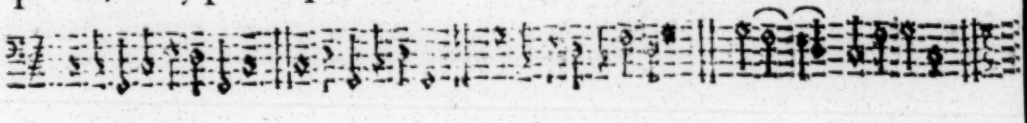
Martyrs, 2 Voice. Pſalm 119. or to the proper Tune

165 Great peace&reſtſhall allſuch
who do thy ſtatues love . [have
No danger ſhall their quiet ſtate
impair or once remove.
166 My only health&comfort,lord
I look for at thy hand : [things
And therefore have I done thoſe
which thou didſt me command.
167 Thy laws have been my exer-
which my ſoul moſt deſir'd [ciſe
So much to them my love wasbent
that nought elſe I requir'd.
168 thy ſtatutes&commandments I
have kept with heart upright :
For all my doings and my ways
are preſent in thy ſight.

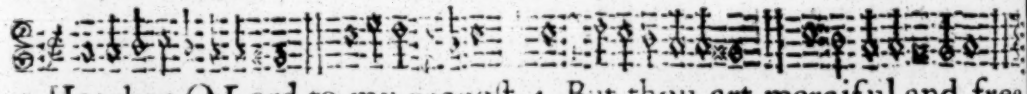
SUNDAY XXIV. Pſalm 145. St. *James's* Tune



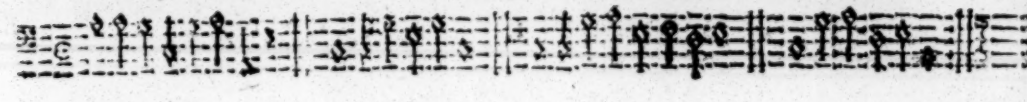
the Lord will laud, my God & King
and bleſs thy name alway :
For ever will I praiſe the ſame,
and bleſs thee day by day.
2 Great is the Lord, moſt worthy
his greatneſs none can reach :
From race to race they ſhall thy
praiſe, & thy power preach [works
3 I of thy glorious Majeſty
the beauty will record :
And meditate upon thy works,
moſt wonderful, O Lord.
3 And they ſhall of thy pow'r &
thy fearful acts declare : [of
And I to publiſh all abroad,
thy greatneſs will not ſpare.



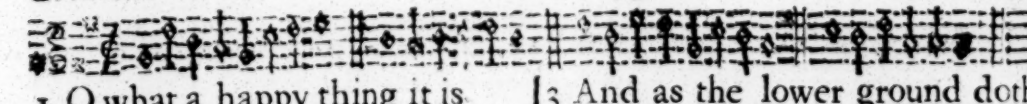
Windſor Tune. Pſalm 130. A 2 Voice.



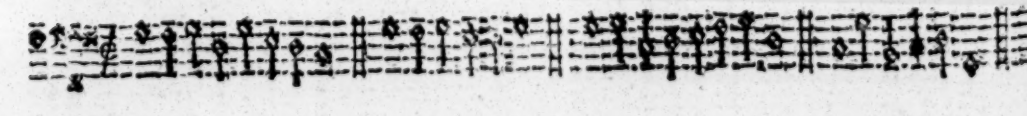
2 Hearken, O Lord, to my requeſt
unto my ſuit incline :
And let thine ears, O Lord, be
to hear this pray'r of mine [preſt
3 O Lord our God, if thou ſurvey
our ſins, and them peruſe :
Who ſhall eſcape ? or who dare
I can my ſelf excuſe ? [ſay
4 But thou art merciful and free,
and boundleſs in thy grace :
That we may always careful be
to fear before thy face.
5 In God the Lord I put my truſt,
my ſoul waits on his will :
His promiſes is for ever juſt,
and I hope therein ſtill.



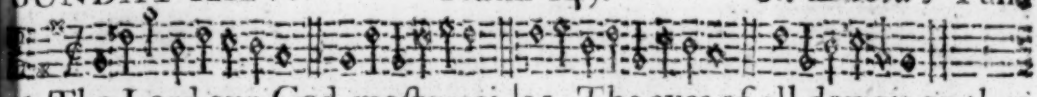
Glouceſter Tune. Pſalm 133. 3 Voice.



1 O what a happy thing it is
and joyful for to ſee :
Brethren to dwell together in
friendſhip and unity. [that
2 It's like the precious ointment
was pour'd on Aaron's head :
Which from his beard down to the
of his rich garments ſpread [ſkirts
3 And as the lower ground doth
the dew of Hermon hill : [drink
And Sion with his ſilver drops
the fields with fruit doth fill.
4 Even ſo the Lord doth pour on
his bleſſings manifold : [them
whoſe hearts & minds ſincerely do
this knot faſt keep and hold.

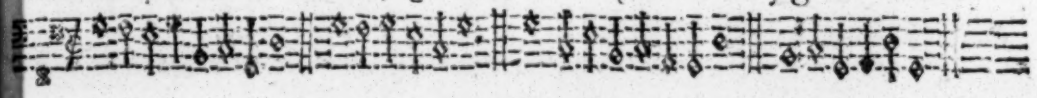


SUNDAY XXV. Pſalm 145. St. *David's* Tune.

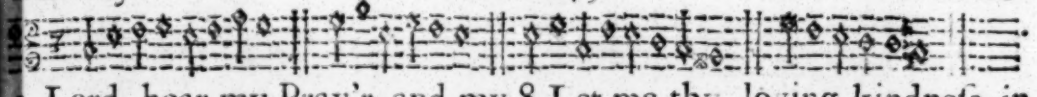


6 The Lord our God moſt gracious,
and merciful alſo:
Of great abounding mercy, and
to anger he is ſlow.
Yea, good to all, and all his works
his mercy doth exceed:
Lo, all thy Works do praiſe thee
and honour thee indeed, Lord,

11 The eyes of all do wait on thee
thou doſt them all relieve
And thou to each ſufficing food,
in ſeaſon due doſt give.
12 Thou openeſt thy plentious hand
and bounteouſly doſt fill
All things whatever that do live,
with gifts of thy good will.

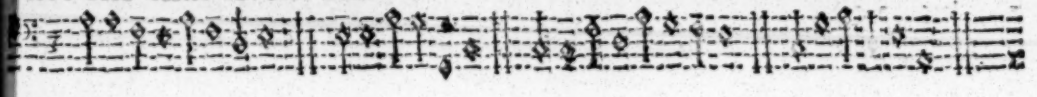


Manchester Tune. Pſalm 143. 2 Voice

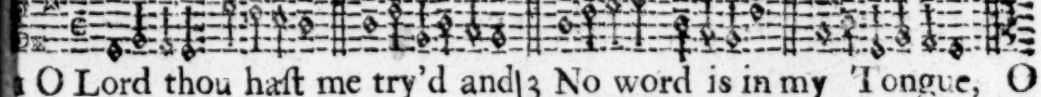


1 Lord, hear my Pray'r and my complaint
which I do make to thee:
And in thy native truth, and in
thy juſtice anſwer me.
2 In judgment with thy ſervant
O enter not at all:
For juſtyfyed be in thy ſight
not one that liveth ſhall.

8 Let me thy loving kindneſs in
the mornig hear and know:
For in thee is my truſt, ſhew me
the way that I ſhould go,
10 Teach me to do thy will. for
thou art my God alway
Let thy good Spirrt to the land
of Mercy me convey.



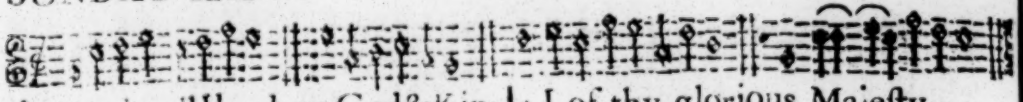
St. *Mary's* Tune. Pſalm 139. 2 Voice



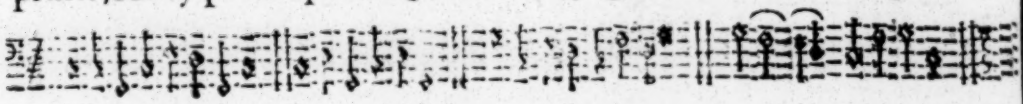
1 O Lord thou haſt me try'd and known
my ſitting down doſt know:
My riſing up, & thoughts far off
thou underſtand'ſt alſo
2 My path, yea, & my bed like-wiſe
thou art about always
And by familiar Cuſtom art
acquainted with my ways

3 No word is in my Tongue, O Lord
that is not known to thee
Thou haſt beſet me round about,
and laid thy hand on me-
To Father, Son, and Holy Ghoſt,
All Glory be therefore,
As in beginning was is now,
And ſhall be evermore.

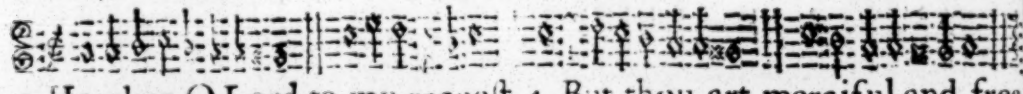
SUNDAY XXIV. Pſalm 145. St. *James's* Tune



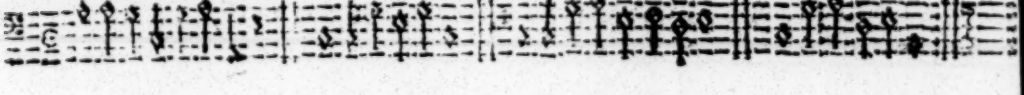
the Lord will I laud, my God & King
and bleſs thy name alway :
For ever will I praiſe the ſame,
and bleſs thee day by day.
2 Great is the Lord, moſt worthy
his greatneſs none can reach :
From race to race they ſhall thy
praiſe, & thy power preach [works
3 I of thy glorious Majeſty
the beauty will record :
And meditate upon thy works,
moſt wonderful, O Lord.
3 And they ſhall of thy pow'r &
thy fearful acts declare : [of
And I to publiſh all abroad,
thy greatneſs will not ſpare.



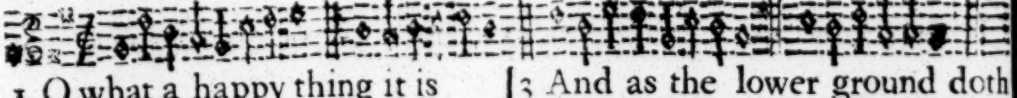
Windſor Tune. Pſalm 130. A 2 Voice.



2 Hearken, O Lord, to my requeſt
unto my ſuit incline :
And let thine ears, O Lord, be
to hear this pray'r of mine [preſt
3 O Lord our God, if thou ſurvey
our ſins, and them peruſe :
Who ſhall eſcape ? or who dare
I can my ſelf excuſe ? [ſay
4 But thou art merciful and free,
and boundleſs in thy grace :
That we may always careful be
to fear before thy face.
5 In God the Lord I put my truſt,
my ſoul waits on his will :
His promiſes is for ever juſt,
and I hope therein ſtill.



Glouceſter Tune. Pſalm 133. 3 Voice.



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Brethren to dwell together in
friendſhip and unity. [that
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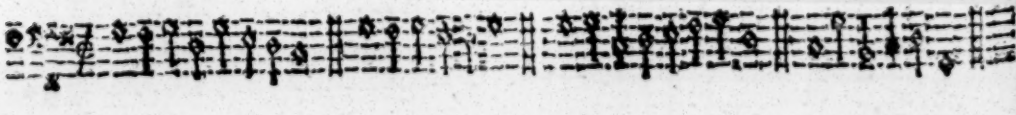
was pour'd on Aaron's head :
Which from his beard down to the
of his rich garments ſpread [skirts
3 And as the lower ground doth
the dew of Hermon hill : [drink
And Sion with his ſilver drops
the fields with fruit doth fill.
4 Even ſo the Lord doth pour on
his bleſſings manifold : [them
whoſe hearts & minds ſincerely do
this knot faſt keep and hold.



SUNDAY XXV. Pſalm 145. St. *David's* Tune

6 The Lord our God moſtgracious is,
and merciful alſo:
Of great abounding mercy, and
to anger he is ſlow.
Yea, good to all, and all his works
his mercy doth exceed:
Lo, all thy Works do praiſe thee Lord,
and honour thee indeed,

11 The eyes of all dowait on thee
thou doſt them all relieve
And thou to each ſufficing food,
in ſeaſon due doſt give.
12 Thou openeſt thy plentious hand
and bounteoſly doſt fill
All things whatever that do live,
with gifts of thy good will.

Manchester Tune. Pſalm 143. 2 Voice

1 Lord, hear my Pray'r and my complaint
which I do make to thee:
And in thy native truth, and in
thy juſtice anſwer me.
2 In judgment with thy ſervant
O enter not at all:
For juſtyfyed be in thy ſight
not one that liveth ſhall.

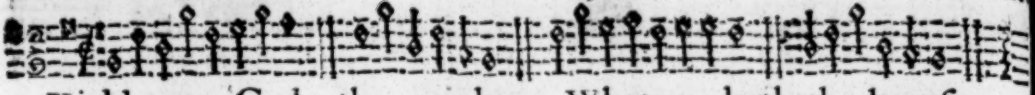
8 Let me thy loving kindneſs in
the mornig hear and know:
For in thee is my truſt, ſhew me
the way that I ſhould go,
10 Teach me to do thy will. for
thou art my God alway
Let thy good Spirrt to the land
of Mercy me convey.

St. *Mary's* Tune. Pſalm 139 2 Voice

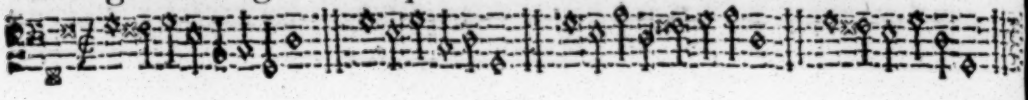
1 O Lord thou haſt me try'd and known
my ſitting down doſt know:
My riſing up, & thoughts far off
thou underſtand'ſt alſo
2 My path, yea, & my bed likewiſe
thou art about always
And by familiar Cuſtom art
acquainted with my ways

3 No word is in my Tongue, O Lord
that is not known to thee
Thou haſt beſet me round about,
and laid thy hand on me.
To Father, Son, and Holy Ghoſt,
All Glory be therefore,
As in beginning was is now,
And ſhall be evermore.

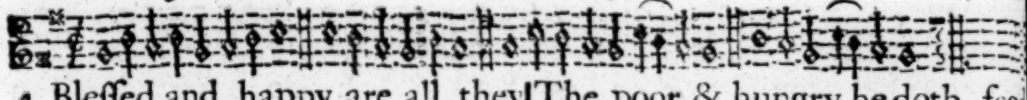
SUNDAY XXVI. Pſalm 150. *London* new Tune.



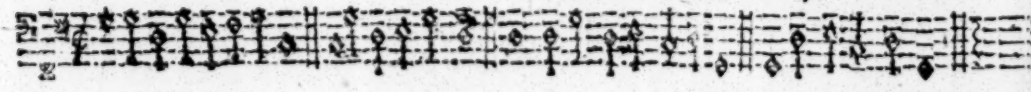
1 Yield unto God, the mighty
praiſe in his holineſs [Lord
And in the firmament of his
great power praiſe him no leſs.
2 Advance his Name, & praiſe
his mighty acts always [him in
According to his excellence
and greatneſs give him praiſe.
5 Whatever hath the benefit
of breathing, praiſe the Lord,
To praiſe his great & holy Name
agree with one accord.
To Father, Son, and holy Ghoſt,
all Glory be therefore:
As in heginning was, is now,
and ſhall be evermore.



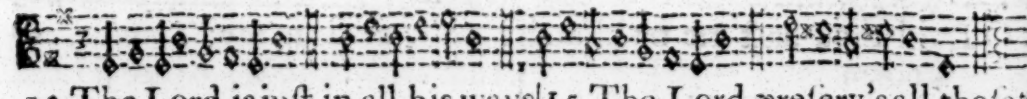
Canterbury Tune. Pſalm 146. 2 Voice



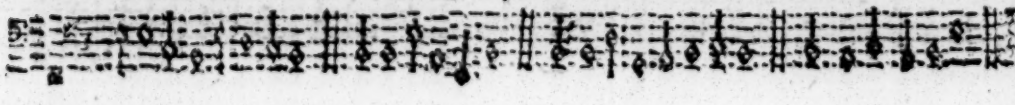
4 Bleſſed and happy are all they
whom Jacob's God doth aid:
And he whoſe hope doth not decay
but on the Lord is ſtaid.
5 Who made the earth & waters
the heave'ns moſt high withal:
Who doth his word & promiſe
in truth, & ever ſhall. (keep
6 With right always doth he pro-
for ſuch as ſuffer wrong [ceed
The poor & hungry he doth feed
and looſe the fetters ſtrong,
7 The Lord doth ſend the blind
[their ſight
the lame to limbs reſtore:
He loveth all that are upright,
and juſt men evermore.
8 He doth defend the fatherleſs,
and ſtranger ſad in heart:
He frees the widow from diſtreſs
and ill mens ways ſubverts.



Martyrs, 2 Voice. Pſalm 145. or to the proper Tune



13 The Lord is juſt in all his ways
his works are holy all:
And he is near all thoſe that do
in truth upon him call.
14 He the deſires of all them
that fear him will fulfil:
And he will hear them when they
and ſave them all he will. [cry
15 The Lord preſerv's all thoſe to
that bear a loving heart: [him
But he all them that wickd are,
will utterly ſubvert.
16 My thankfull mouth ſhall glad
the praiſes of the Lord: [ly ſpeak
All fleſh to praiſe his holy name
forever ſhall accord.



PSALMS proper to be uſed on particular DAYS and OCCASIONS.

On the KING's Inauguration-Day.

Worceſter Tune. Pſalm 72. 2 Voic

1 Lord give thy judgments to the king
therein inſtruct him well:
And with his ſon in ev'ry thing,
Lord let thy Juſtice dwell.
2 That he may govern uprightly,
and rule thy folk with right:
And ſo defend with equity,
the poor that have no might.
4 That he may help the weak & poor,
with aid and make them ſtrong:
And ſo deſtroy for evermore
all thoſe that do them wrong.
5 And then from age to age ſhall they
regard & fear thy might:
So long as ſun doth ſhine by day,
or elſe the moon by night.

St. *Mary's* Tune Pſalm 72. 2 Voice.

6 Ld. make the king unto the juſt
like rain to fields new mown:
And like to drops that lay the duſt
refreſhing land new ſown.
7 The juſt ſhall flouriſh in his days
and all ſhall be at peace:
Until the moon ſhall ceaſe always
to change, waſte, or increaſe,
8 He ſhall be Ld. & have command
from ſhoar to ſhoar thro'out:
And from the floods within the land,
thro all the earth about.
9 The people that in deſart dwell
ſhall kneel to him full thick:
And all his foes that do rebel
the earth and duſt ſhall lick.

Chriſtmaſs-Day Pſalm 85. *Glouceſter* Tune.

8 I'll hear what God the Ld. doth
to his he ſpeaketh peace: [ſay
And to his Saints that never they
return to fooliſhneſs.
9 For why his help is ſtill at hand
to ſuch as do him fear:
Whereby great glory in our land
ſhall dwell and flouriſh there.
10 For truth & mercy there ſhall
in one to take their place (meet
And peace ſhall Juſtice with kiſs
& there they ſhall embrace (greet
11 Truth from the earth ſhall
(ſpring apace,
and flouriſh pleaſantly
ſo righteouſnes ſhall ſhew her face
and look from heav'n moſt high.

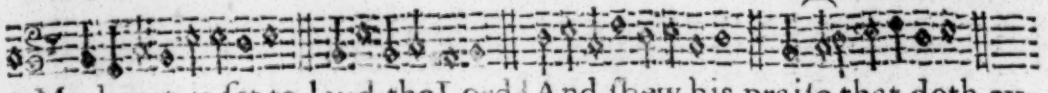
Nemure Tune. Pſalm 110. 2 Voice

1 The Lord did ſay to my Lord
ſit thou on my right hand;
Till I have made thy foes a ſtool
whereon thy feet ſhall ſtand.
2 The Lord ſhall out of Sion ſend
the ſceptter of thy might:
Amidſt thy mortal foes be thou
the ruler in their ſight.
3 And in the day on which thy
and power they ſhall ſee. (reign
Then free will offerings ſhall all
the people give to thee.
4 Yea, with an holy worſhipping
then ſhall they offer all,
Thy birth dew is the dew that
from womb of morning fall (dot

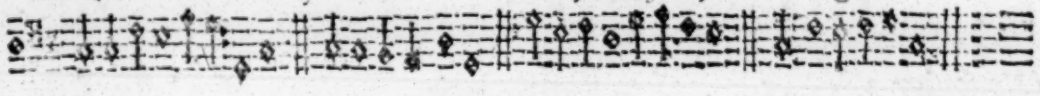
St. *Nicholas.* 2 Voice Pſalm 118. or to *Martyr*

21 This was the mighty work of
it was the Lords own fact (God
And it was wondrous to behold
that great & noble act.
22 This is the joyfull day indeed
which God himſelf hath wrought
Let us be glad and joy therein,
in heart, in mind, and thought.
23 Now help us, Lord, and proſ-
we wiſh with one accord (per us
Bleſſed is he that comes to us
in the name of the Lord.
24 God is the Lord that ſhews us
bind ye therefore with cord (ligh
Your ſacrifice to the Altar,
and give thanks to the Lord.
25 Thou art my God I will con
and render thanks to thee: (fe
Thou art my God, & i will prai
thy mercy towards me.

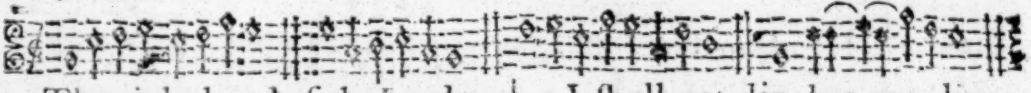
Eaſter-Day. St. *Anne's* Pſalm 57. or to St. *David*



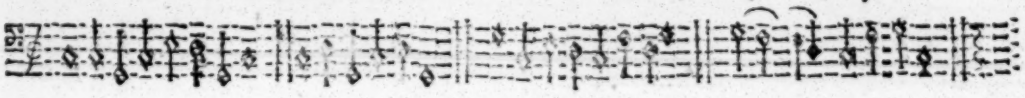
9 My heart is ſet to laud the Lord,
in him to joy always:
My heart doth ever well accord
to ſing his laud and praiſe.
10 Awake my joy, awake I ſay,
my lute, my harp, and ſtring:
And I my ſelf before the day,
will riſe, rejoice, and ſing.
11 Among the People I will tell
the goodneſs of my God:
And ſhew his praiſe that doth ex-(cel
in heathen lands abroad.
12 His mercy doth extend as far
as the heav'ns all are high:
His truth as high as any ſtar
that ſhineth in the Sky. (God,
13 Set forth and ſhew thy ſelf, O
above the heav'ns moſt bright:
Exalt thy ſelf on earth abroad,
thy Majeſty and might.



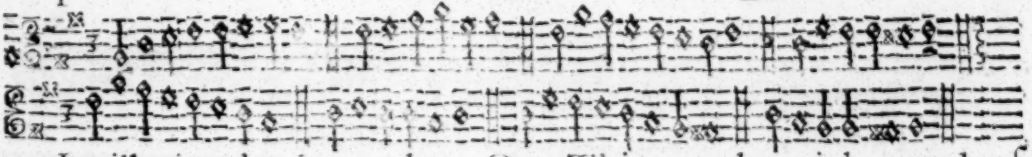
St. *James's* Pſalm 118, or to *Martyr's*



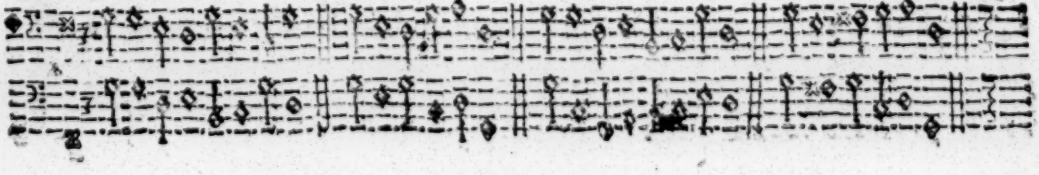
13 The right hand of the Lord our (God
doth bring to paſs gt. things
He cauſeth voice of joy & health
in righteous mens dwellings.
14 The right hand of the Lord doth (bring
moſt mighty things to paſs
His hand hath the pre-eminence,
his force is as it was.
15 I ſhall not die, but ever live
to utter and declare
The mighty Power of the Lord,
his works, and what they are.
16 The Ld. himſelf hath chaſtened
and hath corrected me:
But not me given over yet
To death, as you may ſee.



Proper Tune. Pſalm 118. or to *London* new Tune

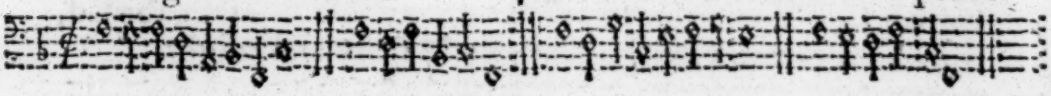


19 I will give thanks to thee, O (Lord
and ever will praiſe thee:
Who haſt me heard, & art become
a Saviour unto me.
20 The ſtone which formerly a-(mong
the builders was refus'd:
Is now become the corner-ſtone,
and chiefly to be us'd.
21 This was the mighty work of (God
it was the Lord's own fact:
And it is wondrous to behold
that great and noble act.
22 This is the joyful day indeed,
which God himſelf hath wrought
Let us be glad and joy therein,
in heart, in mind, & thought.

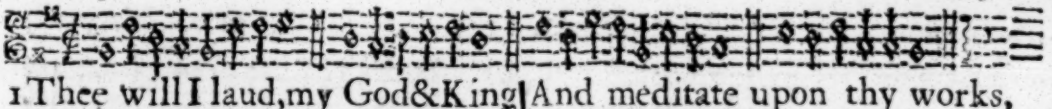


Whitſunday. Pſalm 68. *London* new Tune

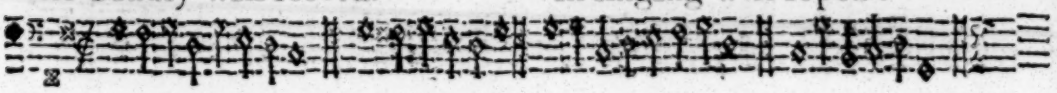
4 Sing praiſe, ſing praiſe unto the (Lord,
who rideth on the ſky:
Extol the great Jehovah's Name,
and him ſtill magnifie.
18 Thou didſt, O Lord, aſcend on high
and captive led them all: (who
in times paſt thy choſen flock
in bondage did inthrall.
19 thou haſt received gifts for men
even for thy enemies:
Unto the end that God the Lord
might dwell with them likewiſe
40 Now praiſed be the Lord, for (that
he pours on us ſuch grace:
From day to day he is the God
both of our health and peace.



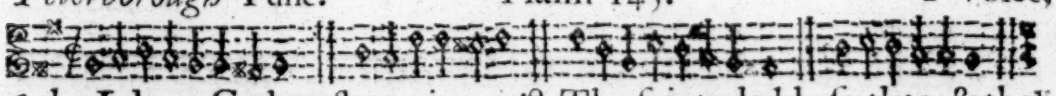
Glouceſter 2 Voice Pſalm 145. or to *Martyrs*.



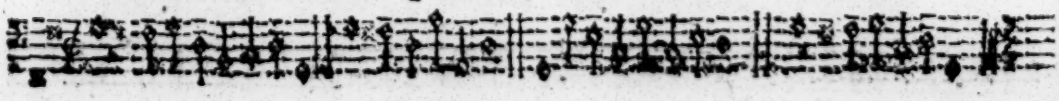
1 Thee will I laud, my God & King
and bleſs thy Name alway:
For ever will I praiſe the ſame,
and bleſs the day by day. [praiſe
2 Great is the Lord, moſt worthy
his greatneſs none can reach:
From tace to race they ſhall thy
praiſe & thy power preach [works
3 I of thy glorious Majeſty
the beauty will record:
And meditate upon thy works,
moſt woderfull, O Lord,
4 & they ſhall of thy power & of
thy fearfull acts declare:
And I to publiſh all abroad
thy greaneſs will not ſpare
5 And they into the mention ſhall
break of thy goodneſs great:
And I aloud thy righteouſneſs,
in ſinging will repeat.



Peterborough Tune. Pſalm 145. 2 Voice,



6 the Ld our God moſt gracious is
and mercifull alſo:
Of great abounding mercy, and
to anger he is ſlow.
7 Yea, good to all, & all his works
his mercy doth exeeed:
Lo, all thy works do praiſe thee,
and honour the indeed. [Lord.
8 Thy ſaints do bleſs thee, & they
thy Kingdoms glory ſhow: (do
And blaze thy power, to cauſe the
of men the ſame to know. [ſons
To Father, Son, and Holy Ghoſt
All Glory be therefore:
As in beginning was, is now,
And ſhall be evermore.



At Funerals. Pſalm 39. *Windſor* Tune

5 Lord number out my life & days
which yet I have not paſt :
So that I may be certifi'd
how long my life ſhall laſt.
6 For thou haſt pointed out my life
in length much like a ſpan :
My age is nothing unto thee,
ſo vain is ev'ry man.
7 Man walketh like a ſhade, and
in vain himſelf annoy, [doth
In getting goods, and cannot tell
who ſhall the ſame enjoy.
8 Therefore, O Lord, what wait I
what help do I deſire ? [for ?
Truly my hope is ev'n in thee,
I nothing elſe require.

London old Tune. Pſalm 90. 2 Voice

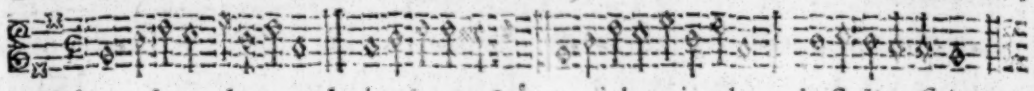
3 Thou grindeſt man thro' grief &
to duſt or clay, and then [pain
Thou unto them doſt ſay again,
Return ye ſons of men.
4 The laſting of a thouſand years
what is it in thy ſight ?
As yeſterday it doth appear,
or as a watch by night.
5 So ſoon as thou doſt ſcatter them
then is their life and trade
Even as ſleep, or like the graſs,
whoſe beauty ſoon doth fade.
6 Which in the morning ſhines full
but fadeth ſuddenly : [bright,
And is cut down befote the night,
all wither'd, dead, and dry.

St. *Michael's*, 2 Voice. Pſalm 90. or to *Windſor*

10 The time of our abode on earth
is threeſcore years and ten :
But if you come to fourſcore years
our life is grievous then.
11 For of this time the ſtrength &
we dote ſo much upon : [chief
Is nothing elſe but pain & grief
and we as blaſts are gone.
12 what man doth know wt. power
what might thy anger hath [and
Or in his heart who doth thee fear
according to thy wrath ?
13 Inſtruct us, Lord, to know &
how long our days remain :
That ſo we may our hearts apply
true Wiſdom to obtain.

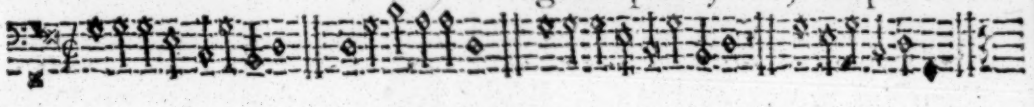
Rain after much dry Weather.

York Tune. 2 Voice. Pſalm 65. or to St. *David's*



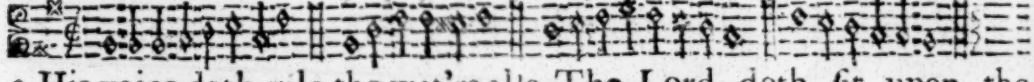
9 When that the earth is chapt & dry.
& thirſteth more & more: [
Then with thy drops thou doſt fill
& much encreaſe her ſtore[ſupply,
10 the flood of god doth overflow
and ſo doth cauſe to ſpring
The ſeed & corn which men do ſow
for he doth guide the thing[

11 with rain thou doſt her furrows fill
whereby her clods do fall: [
Thy drops on her thou doſt diſtill
and bleſs her fruit withal.
12 Thou deck'ſt the earth of thy good grace,
[
with fair and pleaſant crop:
Thy clouds diſtil their dew apace
great plenty they drop.



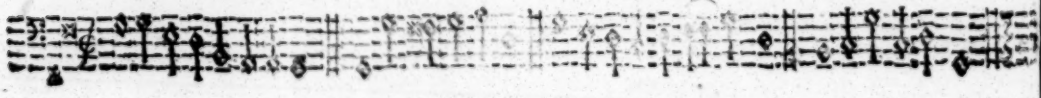
Fair Weather after Rain.

Weſtminſter Tune. Pſalm 29. or to *Glouceſter*



3 His voice doth rule the wat'rs al
: as he himſelf doth pleaſe:
he doth prepare the thunder claps
and governs all the Seas.
4 The voice of God is of great force
and wondrous excellent [
It is moſt mighty in effect,
and moſt magnificent.

9 The Lord doth ſit upon the floods
their fury to reſtrain: [
And he likewiſe as Lord & King
for evermore ſhall reign.(ſtrength
10 The Lord will give his people
whereby they ſhall encreaſe:
And he will bleſs his choſen flock
with everlaſting peace.



For the Holy Sacrament.

Pſalm the 23d, Page the 6th.

Pſalm the 36th, Page the 10th.

Pſalm the 42d, Verſe 1, 2. St. *Mary's* Tune.

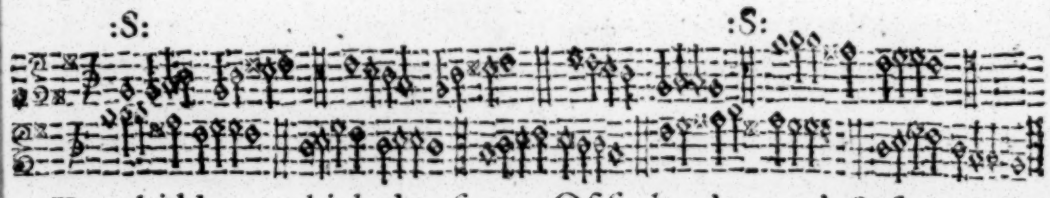
Pſalm the 43d, Verſe 3, 4, 5. St. *David's* Tune.

Pſalm the 84th, Page the 10th.

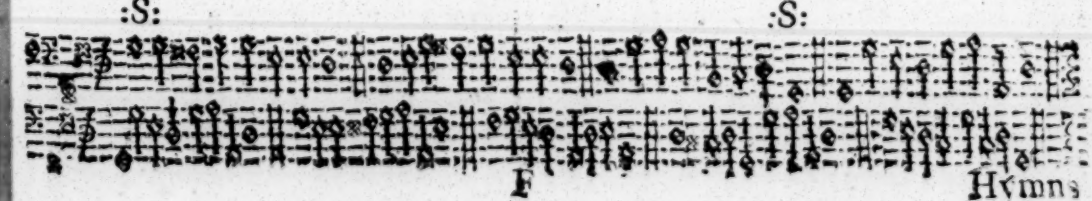
PSALMS *proper to be ſung by* CHARITY-CHILDREN *in the* Church, *on the* Days *of* Collection.

	Page
PSAL. i. 1. 2, 3, 4. *The man is bleſt,*	1ſt.
viii. 1, 2, 3, 4. *O God, our Lord,*	1ſt.
xvi. 7, 8, 9, 10, 11. *I thank the Lord,*	
xix. 7, 8, 9, 10, 11. *How perfect is,*	0d.
xxv. 9, 10, 12, 13, 14. *The humble,*	7th.
xxxii. 8, 9, 10, 11. *Come hither,*	
xxxiv. 11, 12, 13. 14. *Come near to me,*	5th.
xxxvii. 21, 23, 24, 25, 26. *Behold the wicked*	9th.
xli. 1, 2, 3. *The man is bleſt*----with Gloria Patri.	
lxvi. 16, 17, 18, 19, 20. *Come forth and hearken*	11th.
lxxi. 2, 3, 5, 6. *As thou art juſt*	16th.
lxxi. 15, 16, 17, 18, 19. *My mouth thy juſtice*	16th.
lxxviii. 1, 2, 3, 4, 5, 6. *Attend, my people*	
lxxxvi. 1, 2, 5, 6. *How pleaſant is*	10th.
cxlii. the whole Pſalm. *Ye children which*	32d.
cxix. 1, 2, 3, 4. *Bleſſed are they*	16th.
cxix. 5, 6, 7, 8. *O would to God*	16th.
cxix. 9, 10, 11, 12. *By what means may*	18th.
cxix. 33, 34, 35, 36, 37. *Inſtruct me, Lord*	20th.

A proper Tune. Pſalm 113. 2 Voice.



1 Ye children which do ſerve the Lord,
Praiſe ye his Name with one accord.
Yea, bleſſed be always his Name
Who from the riſing of the ſun,
Till it return where it begun,
Is to be praiſed with great fame
The Ld all people doth ſurmount,
As for his Glory we may count
Above the higheſt heavens to be.
With God the Ld who can compare'
whoſe dwelling in the Heav'ns are
Of ſuch gr'at pow'r & force is he
2 He doth abaſe himſelf we know,
Things to behold on earth below,
And alſo in the heaven above:
The needy out of duſt to draw,
Alſo the poor who help none ſaw,
His mercy only did him move.
And ſo did ſet up on high,
With Princes of great Dignity,
that rule his people wh. great fame
The barren he doth make to bear
And with great joy her fruit to rear
Therefore praiſe ye his holy name

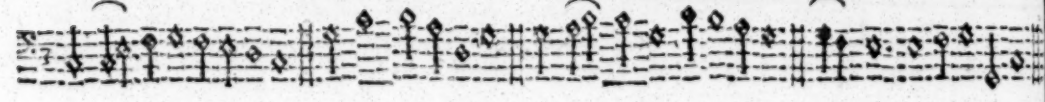


HYMNS.

Four HYMNS for *Chriſtmas-Day.*

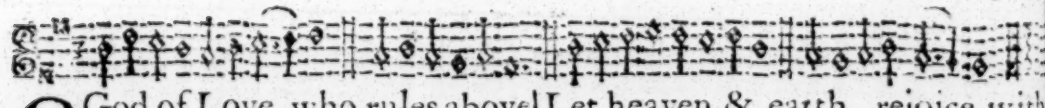
HYMN I. A 2 Voices.

What words, what voice can we
which way our accents raiſe [bring
To welcome the miſterious King,
and ſing a Saviours praiſe
what earthly harmony can reach
Up to a Theme ſo high?
when angels ne'er could ſoar that
who dwell above the ſky [pitch
Lo heav'nsthisday decendsto earth
Th' immortal mortal grows,
mademanby this ſtupendious birth
To quell our deadly Foes.
In ſwadling bands the God head
To human fleſh debas'd, [lies
That we his deary ramſom'd prize
Might be to Glory rais'd,
Long let the univerſal Frame,
The great Redeemer Sing,
And men and angels at the name
Bow to Maſtick King.
Redemption be the general ſound
This day no grief appear,
from earth to Heaven the notes re-
& mercy ſmil'd to hear. [bound
O 'tis too little, all we can,
For this unbounded Love;
All that was ever, writ by Man
Or Songs in Hymns above.
But tho'we can't fit language find
We, Praiſe! Believe! Adore;
With joyful hearts & ſoul reſign'd
And wiſh we cou'd do more!



HYMN II. for *Chriſtmas-Day.* By *B. R.*

A 2 Voices.



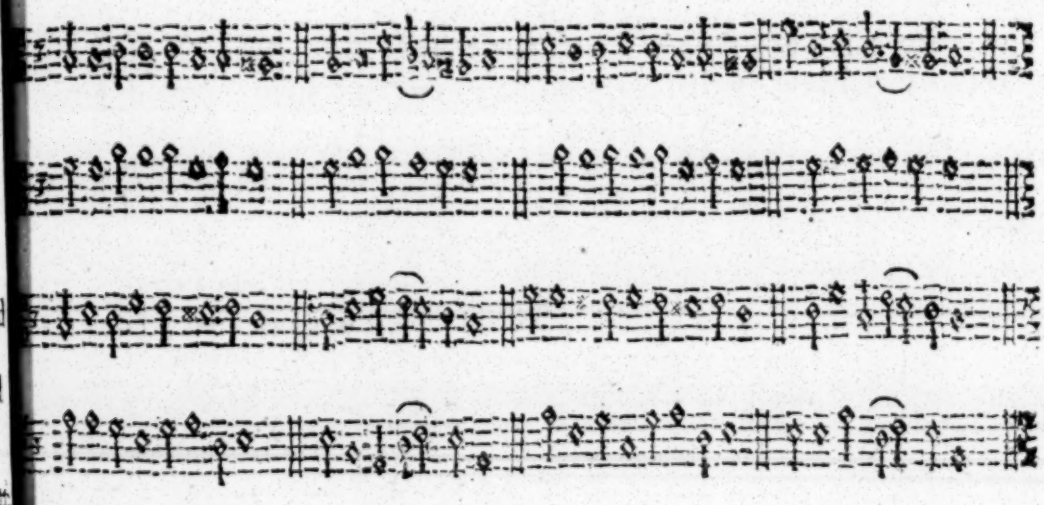
O God of Love, who rules above
Direct us here below
Thy Name moſt high, to magnifie
in what ſoe'er we do
A Star appears,
Expels all Fears,
Angels give Kings to know;
A Babe was ſent,
With that intent,
To Conquer Death below:
Let heaven & earth, rejoice with
let Men & Angels ſing, (mirth,
This bleſſed morn was Jeſus born
our Saviour & our King
For us this day our Lord did lay
his laſting Glory by;
His Throne forſook, & on him
our frail Humanity, (took,
Then let us ſing,
To God our King.

And

And join with Angels Quire;
To praiſe and ſay,
Bleſt be that day,
Which brought Salvation nigher
By Adam's Fall,
Our Parents all,
Conceiv'd were in Sin;
And was his Seed,
By that ſame deed,
For ever loſt therein.
But JESUS Born,
Saves us forlorn,
And make us Captives, free;
If we by Faith,
As Scripture ſaith,
Belive the Trinity.

HYMN III. for Chriſtmaſs-Day.

St. *Michael's* Tune. A 4 Voice



While Shepherds watch'd their Flocks by Night
all ſeated on the Ground,
The Angel of the Lord came down
and Glory ſhone around.

Fear not, ſaid he, [for mighty Dread
had ſeiz'd their troubl'd Mind
Glad Tidings of great Joy I bring
to you, and all Mankind:

To you, in *David's* Town this day
is born, of *David's* Line,
The Saviour, who is Chriſt the Lord
& this ſhall be the ſign.

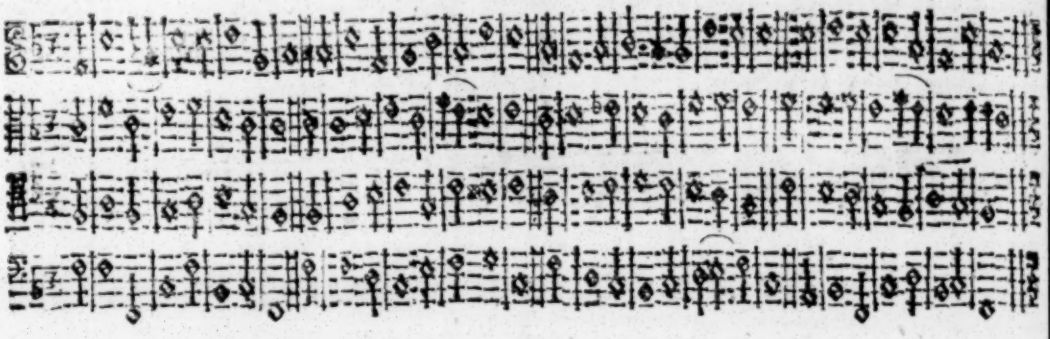
The heav'nly Babe you there ſhall find
to humane View diſplay'd,
All meanly wrap'd in ſwathing Bands,
and in a Manger laid.

Thus ſpake the Seraph, & forth-with
appeared a ſhining Throng
Of Angels praiſing God, & thus
addreſs'd their joyful Song.

All glory be to God on high;
and to the Earth be Peace;
Good-will, henceforth, from Heaven to Men
begin & never ceaſe.

The Angels HYMN.

HYMN IV. A 4 Voice



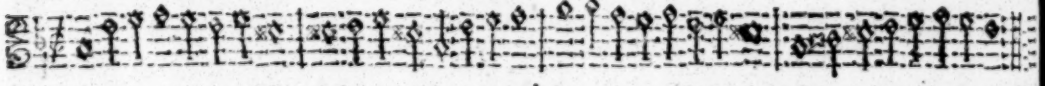
1 Thus Angels ſung, & ſo ſing we
to God on high all glory be,
Let him on earth his peace beſtow
and unto Men his favour ſhow.
2 Welcome ſweet words, ſweet
[words indeed
in Darkneſs light thro' them is
[ſpy'd
whate'er is needleſs, theſe we need
Lord let theſe words with us abide

This day ſets forth thy praiſes Ld
our grateful hearts to thee ſhall
[ſing
our thankful lips now ſhall record
thy ancient love eternal King.

And let the Church with one ac-
[cord
reſound, Amen & praiſe the Ld.
Hal-la-lu-jah Hal-la-lu-jah
Hal-la-lu-jah Hal-la-lu-jah

Two HYMNS for Good-Friday.

St. *Mark's* Tune. HYMN I. A 2 Voice.

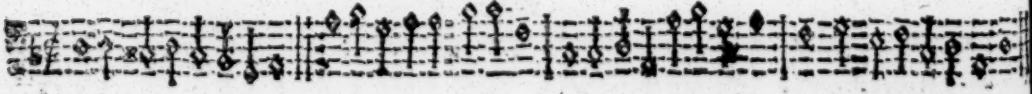


Dear Saviour Oh! what ails this
(Heart?
ſure, it is of ſtone, it cannot ſmart
Nor yet relent the death of thee,
whoſe death alone cou'd ranſom
(me.

Can I behold thy pains ſo great,
thy dying Sighs thy bloody ſweat?
Thy Back with whips and ſcorges
(torn,

thy ſacred Temples crown'd with
(Thorn;

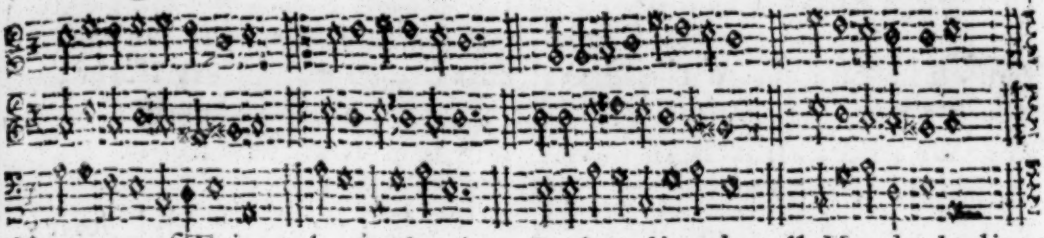
Thy Hands & Feet nail'd to the
(Wood,
& all thy Body drown'd in blood;
Canſt thou pour forth ſuch ſtreams
(for me,
and I not drop one Tear for thee?



An

HYMN II. for Good-Friday.

Cambridge Tune. 3 Voice. Or to St. *Michael's*.



No ſongs of Triumph now be ſung
ceaſe all your ſprightly Airs;
Let ſorrow ſilence every Tongne,
and joy diſolve to Tears.

See where opprobiouſly for us
Our bleeding Saviours nail'd!
Ah ſee! while death he ſuffers (thus
How much our Sins prevail'd!

We were devoted to the ſtroke,
at us the Bolt was thrown;
He ſtept between, the torture took
and made our Guilt his own.

Ah! think what Agonies he felt,
how vaſt the weight he bore!
& let your Souls in weeping melt
and Bleed at ev'ry pore!

Deſponding let all Heads decline
all Arms be hung acroſs;
Let Angels in our Sorrows join;
and nature groan his loſs

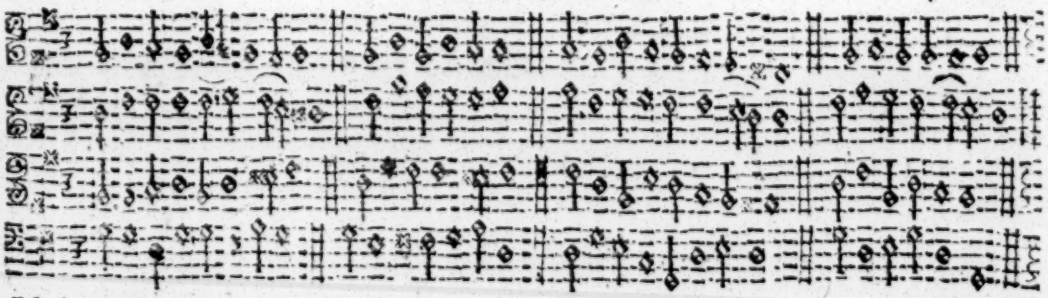
The opening Graves, the Temple (torn
our ſtony Hearts ſhou'd rend;
Shou'd make us melt, ſhou'd make (us mourn
not only mourn, but mend.

If at this ſight we don't repent,
what other ſight can move;
Ingrateful! ſhou'd we not relent,
and pay ſuch Love, with Love.

If ſtill Contrition is forgot,
and we our Sins retain;
As far as it concerns our Lot,
he yet, but Dy'd in vain.

Three HYMNS for Eaſter-Day.

Nemure Tune. HYMN I. 4 Voice



If Angels ſung a Saviour's Birth,
on that auſpicious morn;
We well may imitate their mirth,
now he again is born.

He frail mortality ſhook off,
puts Incorruption on (Scoff,
And he that late was crowned in
now fills th'eternal Throne.

Griev[e]

Grieve not vain Man, who mortal are
That thou to Earth muſt fall;
It was his portion; t'was the part
Of him that ſav'd us all.

Himſelf he humbl'd to the Grave
made Fleſh like us to ſhew:
That we as certainly ſhall have,
A Reſurrection too

Let heaven and earth in contract join'd
his boundleſs mercies ſing;
Ev'n hell does now a Conqueror find
and Death has loſt his ſting.

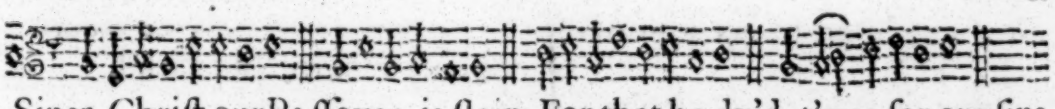
If when in Eden Adam fell.
the whole creation groan'd;
The whole Creation, ſure ſhou'd
now juſtice is atton'd,

Hence all ye faithleſs, far away,
that this great miſtery ſlight;
They that deny an endleſs day,
will find an endleſs night.

Beyond Times ſhort and ſcanty Bounds
the Soul ſhall ſurely live;
But when the laſt loud Trumpet ſounds
you'll then too late believe,

HYMN II. for Eaſter-Day.

St. *Anne*'s Tune. 2 Voice.



Since Chriſt our Paſſover, is ſlain
a Sacrifice for all;
Let all with thankful hearts agree
to keep the Feſtival.

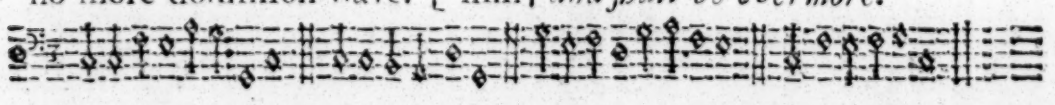
Not with the Leaven, as of Old,
of Sin and Malice fed;
But with unfeign'd Sincerity,
and Truth's unleaven'd Bread.

Chriſt being rais'd by Power Divine
& reſcu'd from the Grave,
Shall die no more, Death ſhall on him
no more dominion have.

For that he dy'd, t'was for our ſins
he once vouchſaf'd to die;
But that he lives, he lives to God
for all Eternity.

So count yourſelves as dead to ſin
but graciouſly reſtor'd,
and made, henceforth, alive to god
through Jeſus Chriſt our Lord-

To Father, Son, and Holy Ghoſt.
the God whom we adore;
Be Glory; as it was, is now,
and ſhall be evermore.



The Third HYMN for Eaſter-Day.

To *Namure* Tune.

Chriſt from the dead is rais'd, & made
the firſt fruits of the Tomb
For as by Man came Death by Man
did Reſurrection come.
For, as in Adam, all Mankind
did Guilt and Death derive;

So, by the righteouſneſs of Chriſt
ſhall all be made alive.
If then ye riſen are with Chriſt,
ſeek only how to get Chriſt
The things that are above, where
at God's Right Hand is ſet.

Five HYMNS for the Holy Sacrament.

Hymn I. St. *Michael's* Tune.

Thou God, all Glory, Honour po-
art worthy to receive, [wer,
Since all Things by thy power
& by thy Bounty live [were made

And worthy is the Lamb, all Po-
Honour & Wealth, to gain [wer
Glory & Strength; who for our
a Sacrifice was ſlain, (Sins

All worthy thou who haſt redeem
and ranſom'd us to God, ('d
From ev'ry Nation, ev'ry Coaſt,
by thy moſt precious Blood.

Bleſſing & Honour, Glory, Pow'r
by all in Earth and Heav'n,
To him that ſits upon the Throne,
and to the Lamb be giv'n:

Hymn II. St. *David's* Tune.

All ye, who faithful Servants are
of our Almighty King, (great
Both high, & low, & ſmall and
his praiſe devoutly ſing.

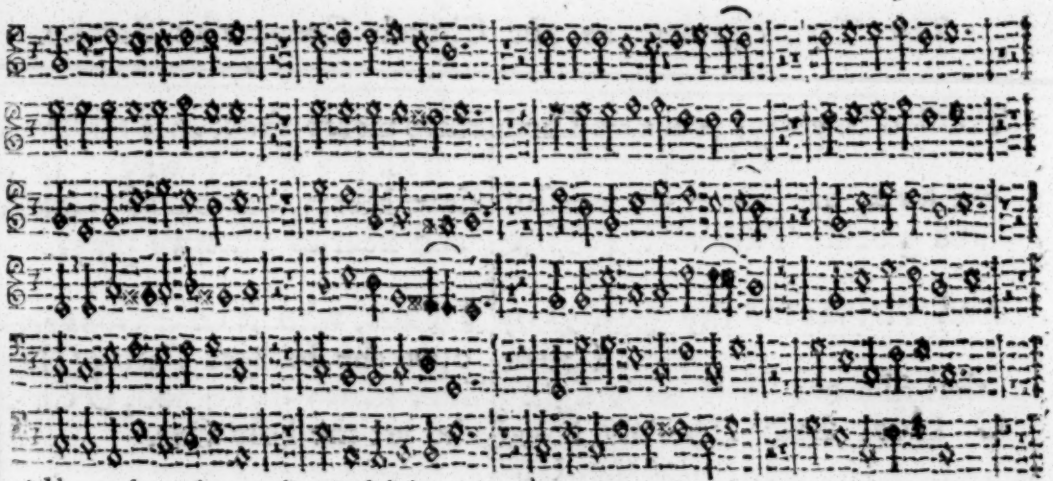
Let us rejoice, & render Thanks
to his moſt holy Name;
Rejoice, rejoice, for now is come
The Marriage of the Lamb.

His Bride herſelf has ready made
how pure and white her Dreſs!
Which is her Saints integrity,
and ſpotleſs Holineſs.

O therefore bleſs'd is ev'ry one,
who to the Marriage-Feaſt,
And holy Supper of the Lamb,
is call'd a welcome Gueſt.

HYMN III. taken out of the *Revelations*. By Mr. *Patrick*.

St. *Matthew's* Tune. 3 Voice.



All ye that ſerve the Ld his name
ſee that ye celebrate,
And ye that praiſe him ſing aloud
his praiſe both ſmall & great.
O thou great ruler of the world,
thy works our wonders raiſe;
Thou bleſſed King of Saints, how
d righteous are thy ways (true

who would not fear and praiſe thy
thou only holy one! (Name,
The world will worſhip thee, to
whom
thy Judgments are made known.
Moſt holy, holy, holy Lord,
Almighty is thy Name;
which was before all time, and is,
and ſhall be ſtill the ſame.

All glory, power, & honour, thou
Art worthy to receive ; (made
For all things by thy power were
And by thy Pleaſure live :
To thee of right, O Lamb of God
Riches and power belong ;
Wiſdom & honour, glory, ſtrength
and ev'ry praiſing Song.

Thou, as our Sacrifice waſt ſlain
and by thy precious blood,
From ev'ry tongue & nation, haſt
redeem'd us unto God;
Bleſſing and honour, glory, pow'r
By all in earth and heav'n ;
To him that ſits upon the Throne
And to the Lamb be giv'n.

HYMN IV.

To *Namure* Tune.

All ye, who faithful Servants are
of our Almighty King,
Both high & low & ſmall & great
his Praiſe devoutly ſing!

Let us rejoice, and render Thanks
To his moſt Holy Name ;
Rejoyce, rejoyce, for now is come
the Marriage of the Lamb.

His Bride her ſelf has ready made
How pure and white her Dreſs
Which is her Saints Integrity,
and ſpotleſs Holineſs.

O therefore bleſt is every one,
who to the Marriage-Feaſt,
And holy Supper of the Lamb,
is call'd a welcome Gueſt.

HYMN V.

The Thankſgiving *in the* Church Communion-Service.
To *Namure* Tune.

To God be glory, peace on Earth
to all Mankind Good-will!
We bleſs, we praiſe, we worſhip
and glorifie Thee ſtill: (Thee,

And Thanks for thy great glory
(give,
that fills our Souls with light ;
O Lord! God! Heav'nly King!
(the Ge
and Father of all Might.

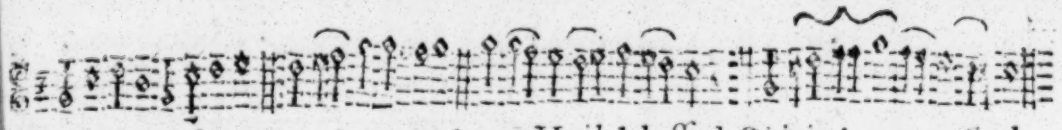
And Thou, begotten Son of Goc
before all Time begun;
O Jeſus Chriſt! God, lamb of Goc
the Fathers only Son.

Have mercy thou, that tak'ſt the
of all the World away (ſins
Have Mercy, Saviour of Mankind
and hear us when we pray!

O Thou, who ſitteſt at Gods right
upon the Fathers Throne (Hand
Have mercy on us, thou, O Chriſt
who art the holy One.

he Ld, who with the holy ghoſt
Whom Earth and Heaven ador
n Gloy of the Father art
moſt high for evermore.

An HYMN for *Whitsunday.* A 2 Voice



He's come? let ev'ry knee be bent,
all hearts new joy resume;
Let Nations sing with one consent,
the comforter is come.

No anxious thoughts molest us;
this Day all grief retire; [Peace
Let ev'ry Fear for ever cease,
and ev'ry Doubt expire.

There is no end of the Content.
and Joy the Spirit brings!
Happy the man to whom 'tis lent!
that man sees wond'rous things!

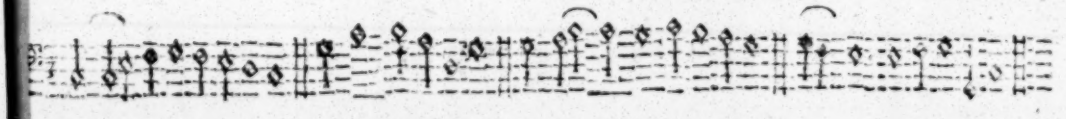
What greater gift, what greater love
can God on Man bestow?
'Tis half the Angels, Heav'n above,
and all our Heav'n below.

Hail blessed Spirit! not a soul,
but does thy Influence feel;
Thou dost our darling Sins con-
and fix our wavering Zeal. [troul

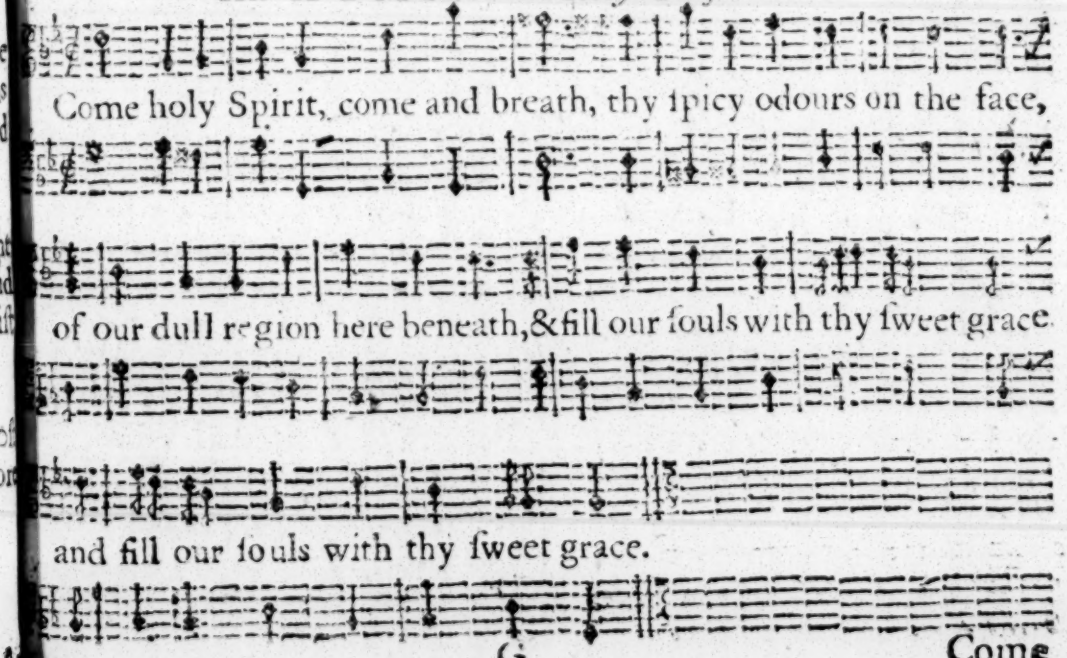
Thou to thy conscience dost convey
the Checks that all must know;
thy Motions first does point the way
then give us strength to go.

As Pilots by the Compass steer,
till they their Harbour find;
So do thy sacred Breathings here
guide ev'ry wandring Mind.

The Flesh may strive our Course t'
[impeach,
the World's rough Billows roar;
But following thee, we're sure to
the safe eternal Shore. [reach,



An HYMN to the *Holy Ghost.* 2 Voice.



Come and root out the poyſonous weeds,
Which over run and choak our lives,
And in our hearts plant thine own ſeeds,
Whoſe quickning pow'r our ſpir't revives,
Whoſe quickning pow'r, &c.

Firſt plant the humble Violet there,
That dwells ſecure, by dwelling low:
Then let the Lilly next appear,
And make us chaſt, yet fruitful too,
And make, &c.

But O plant all the virtues, Lord!
And let the Metaphors alone;
Repeat once more that mighty word,
Thou need'ſt but ſay, Let it be done,
Thou need'ſt, &c.

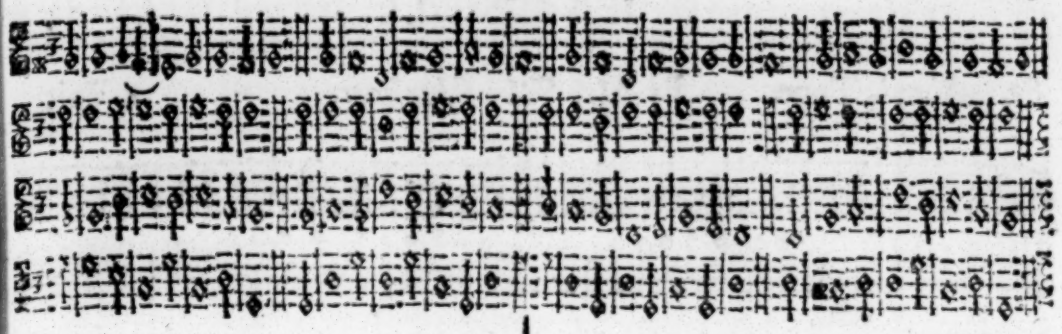
We can, alas! ~~nor be~~, nor grow,
Unleſs thy pow'rful mercy pleaſe:
Thy hand muſt plant, and water too,
Thy hand alone muſt give th' increaſe,
Thy hand, &c.

Four Morning HYMNS.

HYMN I. Set by Mr. *John Church.* A 2 Voice.

LOrd, we again lift up our eyes
and leave our ſluggeſh Beds;
but why we wake, or why we riſe,
come ſeldom in our heads.
It is to ſweat, & toyl for wealth
or ſport our time away;
that thou preſerv'ſt us ſtil in health
and giv'ſt us this new day.
No, no unskilful ſoul, not ſo,
be not deceived with toys:
thy Lds commands more wiſely go
and aim at higher joys.
They bid us wake to ſeek new grace
and ſome freſh virtue gain:
They call us to mend our pace,
till we the prize attain.
That glorious prize for which all run
&wiſely ſpend their breath,
Who when this weary life is done
are ſure of reſt in death.
Not ſuch a reſt as here we prove,
diſturb'd with cares and fears:
But endleſs joy, and peace & love
unmixt with griefs and tears.
Glory to thee, O bounteous Ld!
who giv'ſt to all things breath
Glory to thee, Eternal Word,
Who ſav'ſt us by thy Death,
Glory, O Bleſſed Spir't to thee,
who filleſt our ſouls with love
Glory to all the Myſtick three,
who Reigns one God above:

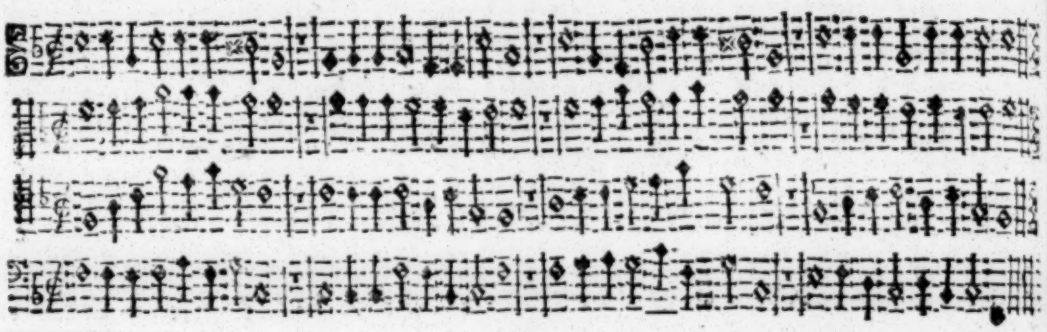
HYMN II. By Bishop *Kenn.* 4 Voice.



Awake, my Soul, & with the Sun
Thy daily Stage of duty run;
Shake of dull Sloth, and early rise
To pay thy Morning Sacrifice.
Thy precious time misspent redeem
Each present Day thy last esteem:
Improve thy Talent with due care
For the great day thy self prepare
In Conversation be sincere,
Keep Conscience, as the Noon
(tide clear
think how all seeing God thy ways
and all thy secret thoughts survey
By Influence of Light Divine,
Let thy own Light to others shine
Reflect all heavens propitious rays
In ardent love, & chearful praise,
'Wake, & lift up thy self, my
(Heart,
& with the Angels bear thy part
who all night long unwearied sing
High praise to the eternal King.
Awake, awake, ye heavenly choir
May your Devotion me inspire,
That I like you, my Age may
(spend,
Like you may on my God attend
May I, like you, in God delight,
Have all day long my God in sight
Perform like you my Makers will
O may I never more do ill.
Had I your wings to heaven I'd fly
But God shall that defect supply
And my Soul, wing'd with warm
(Desire,
shall all day long to Heav'n aspire
All praise to thee, who safe hast kept
And hast refresh'd me whilst I
(slept,
Grant, Lord, when I from Death
(shall wake
I may of endless Light partake.
I would not wake nor rise again,
Ev'n heaven it self I would dis-
(dain.
Were not thou there to be enjoy'd
And I in Hymns to be employ'd,
Heav'n is dear Lord, where'er
(thou art,
O never then from me depart;
For to my Soul, its hell, to be,
But for one Moment void of thee
Lord, I my Vows to thee renew,
Disperse my Sins as morning dew
Guard my first springs of thought
(and Will
And with thy self my Spirit fill
Direct, controul, suggest, this day,
All I design, or do, or say,
That all my Powers, with all
(their Might,
In thy sole Glory may unite.
Praise God, from whom all Bless-
(sings flow,
Praise him all Creatures here
(below;
Praise him above ye heav'nly host
Praise Father, Son, and Holy
(Ghost.

HYMN III.

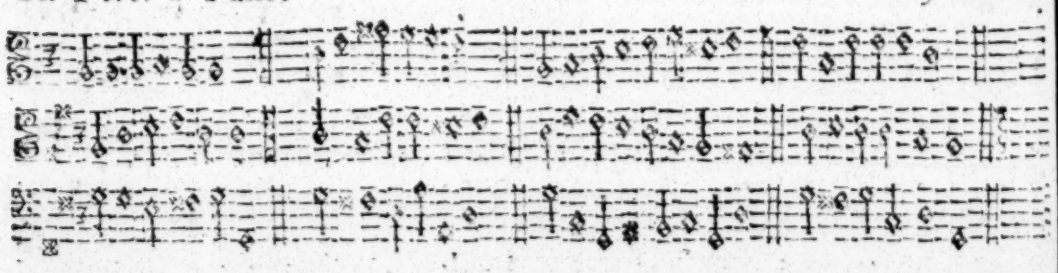
St. *Alban*'s Tune. By Mr. *John Chetham*. 4 Voice.



Awake my ſoul, awake my eyes,
Awake my drowſy faculties,
Awake and ſee the new born light
Sprung from the darkſome womb [of night.
Look up and ſee th' unweari'd Sun
Already has his Race begun,
The pretty Lark is mounted high,
And ſings his mattines in the Sky.
Ariſe my Soul and thou my Voice,
In Songs of Praiſe early rejoice;
O great Creator, Heavenly King;
Thy Praiſes let me ever ſing.
Thy pow'r has made, thy Goodneſs [kept,
This ſenſleſs Body when I ſlept.
Yet one day more haſt thou kept me
From all the Pow'r of darkneſs free
O keep my ſoul from ſin ſecure.
My life unblamable and pure,
That when the laſt of days ſhall [come,
I cheerfully may meet my doom.

HYMN IV.

St. *Peter*'s Tune. 3 Voice.



Awake, my Soul, look up!
thy beſt Affections raiſe;
with Hallelujahs ſing aloud,
the great Jehovah's praiſe.
Angels and Saints all reſt,
The Heavenly Hoſts above,
There ceaſe not day & night to ſing
the Songs of Praiſe and Love.
The Heaven's declare the power
and Glory of the Lord;
Their uſeful Light and Influence
large Praiſes do afford.
The Air and Earth below
All things that we behold,
Eternal power and godhead ſhew
and unſeen things unfold.

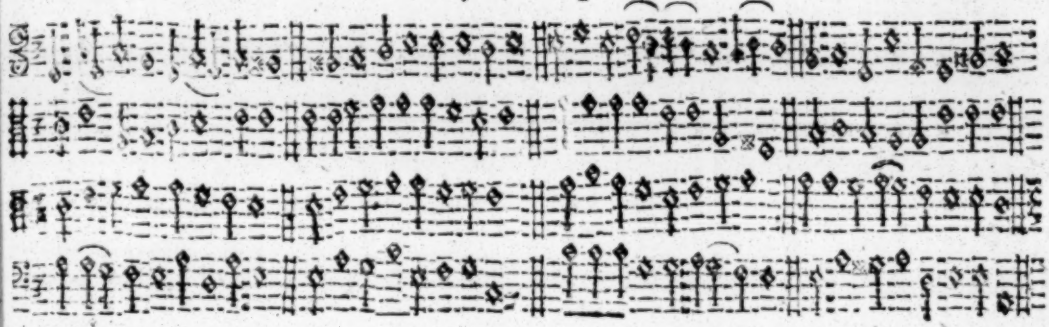
How

How great and manifold
Are all thy works O Lord!
In wisdom hast thou made them all
by thy most powerful word.
But, Lord, what Tongue of Man
or Angels can declare,
The Wonders of thy love & grace,
which in Christ Jesus are?

All we, like wandering Sheep,
From thee were gone aside;
Thou sent'st thy Son to seek & save
who came, and for us dy'd.
Glory to God on high!
On Earth good will and peace;
Let heaven & earth give praise to God,
And praising never cease.

Two Evening HYMNS.

HYMN I. By Bishop *Kenn*, A 4 Voice.



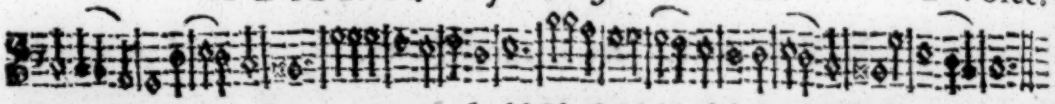
All praise to thee, my God this Night,
For all the blessings of the Light
Keep me, O keep me, King of Kings
beneath thy own Almighty wings.
Forgive me Lord for thy dear Son
The Ill that I this day have done
That with thee World, my self and thee
I, e'er I sleep, at peace may be,
Teach me to live, that I may dread
The Grave as little as my Bed;
To die, that this vile Body may
Rise glorious at the awful Day.
O may my Soul on thee repose
& with sweet Sleep mine eyelids close
Sleep that may me more vigorous make,
To serve my God when I awake
When in the Night I sleepless lie,
my Soul with Heavenly Thoughts supply;

Let no ill Dreams disturb my rest
No Powers of Darkness me molest
Dull sleep of Sense me to deprive
I am but half my Time alive;
Thy faithful Lovers Lord are grieved
To lie so long of thee bereav'd
But tho' Sleep o'er my frailty reigns,
Let it not hold me long in chains.
And now and then let loose my Heart
Till it an Hallelujah dart,
The faster sleep the senses binds
The more unfetter'd are our Minds
O may my Soul, from matter free
Thy Loveliness unclouded see.
O when shall I in endless Day,
For ever chase dark Sleep away,
And Hymns with the Supernal Choir,
Incessant sing and never tire.

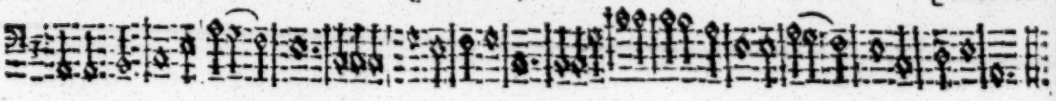
O may my Guardian, while I ſleep
cloſe to my Bed his Vigils keep
His Love Angelical Inſtil,
ſtop all the Avenues of Ill.
May he celeſtial Joy rehearſe,
And Thought to Thought with me converſe,
Or, in my ſtead, all the Night long
Sing to my God a grateful Song.
Praiſe God, from whom all Bleſſings flow
Praiſe him, all Creatures here below;
Praiſe him above ye heav'nly hoſt
Praiſe Father, Son & Holy Ghoſt;

HYMN II. By Mr. *Jer. Clarke.*

2 Voice.



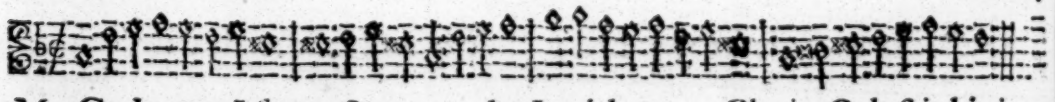
Sleep downey ſleep, come cloſe mine Eyes,
Tir'd with beholding Vanities,
Welcome ſweet Sleep that driv'ſt away,
The toils and Follies of the day.
On thy ſoft boſom will I lie,
Forget the World & learn to die
O *Iſrael's* watchful ſhepherd ſpread
Tents of Angels round my bed.
Let not the ſpirits of the Air,
Whilſt I ſlumber, me inſnare;
But guard thy ſuppliant free from harms,
Claſp'd in thine everlaſting Arms
Clouds and thick darkneſs are thy Throne,
Thy wonderful pavilion:
O dart from thence a ſhining Ray
& then my midnight ſhall be day.
Thus when the morn in Crimſon dreſt,
Breaks thro' the windows of the Eaſt!
Hymns of thankful praiſe ſhall riſe,
Like incenſe on the morning ſacrifice.



A Midnight HYMN. By Biſhop *Kenn.*

St. *Mark's* Tune.

2 Voice.



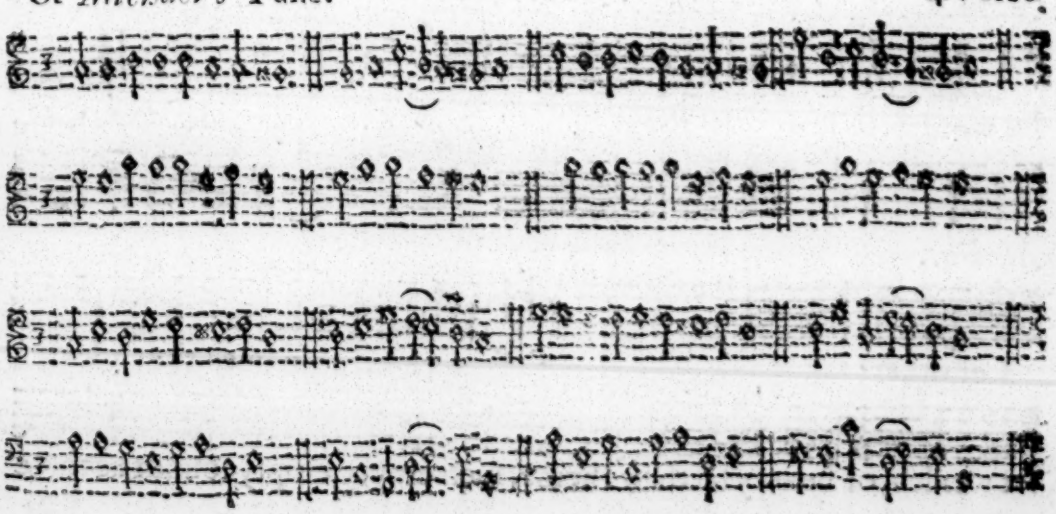
My God, now I from ſleep awake
The ſole poſſeſſion of me take:
From midnight Terrors me ſecure
& guard my heart from thoughts impure.
Bleſs'd angels, while we ſilent lie
You Hallelujahs ſing on high;
You joyful Hymn the Ever-bleſt,
Before the Throne, & never reſt.
I with your Choir Celeſtial join,
In Offering up a Hymn divine;
With you in Heav'n I hope to dwell
And bid the Night & World farewel.
My ſoul when I ſhake of this Duſt
Lord, in thy Arms I will inſtruſt:
O make me thy peculiar Care,
Some manſion for my ſoul prepare

Give

Give me a place at thy ſaints feet
Or ſome fall'n Angel's vacant ſeat
I'll ſtrive to ſing as loud as they,
Who ſit above in brighter Day,
O may I always ready ſtand,
With my Lamp burning in my
[Hand
May I in ſight of Heaven rejoice,
Whene'er I hear the Bridegroom's
[Voice
All praiſe to thee, in light array'd,
Who Light thy Dwelling-Place
(haſt made:
A boundleſs ocean of bright Beams
From thy All-glorious Godhead
(ſtreams.
The Sun in its Meridian Height,
Is very Darkneſs in thy ſight:
My ſoul, O lighten, and inflame,
With Thought and Love of thy
[Great Name
Bleſs'd Jeſu, thou on heav'n intent
Whole Nights haſt in Devotion
[ſpent,
But I, frail Creature, ſoon am tir'd,
And all my Zeal is ſoon expir'd.
My ſoul, how canſt thou weary
[grow,
Of antedating Bliſs below,
In ſacred Hymns, and heavenly
[Love,
Which will Eternal be above?
Shine on me, Lord, new Life im-
[part
Freſh Ardors kindle in my Heart;
one ray of thy all-quickning light
Diſpels the Sloath and Clouds of
[Night,
Lord, leſt the Tempt'r me ſurpriſe
Watch over thine own Sacrifice;
All looſe, all idle Thoughts, caſt
[out,
And make my very Dreams de-
[vout.
Praiſe God, from whom all Bleſ-
[ſings flow
Praiſe him all Cratures here be-
[low:
Praiſe him above, ye heav'nly hoſt
Praiſe Father, Son & Holy Ghoſt,

Two Funeral HYMNS.

St *Michael's* Tune. 4 Voice.



HYMN

HYMN I.

Into the world we nothing brought
And nothing can retain;
But as from duſt, we came at firſt,
to duſt muſt turn again.
Our life's a Journey, Death's our [home,
no Wealth or Strenth can ſave;
Each ſtep we take, more near we [make,
the dark and ſilent grave.
Nor is it only Death we dread,
'tis rather what's behind;
As Death receives, ſo us it leaves,
and ſo will Judgment find.
Ariſe ye dead, to Judgment come,
this ſound we all muſt hear;
But oh! how then, unrighteous [Men,
will quake for guilt and fear.
While thoſe whoſe Chriſt's poor [Brethren lov'd,
lift up their heads with joy;
Abſolv'd and bleſt, in heavenly reſt
eternity employ.

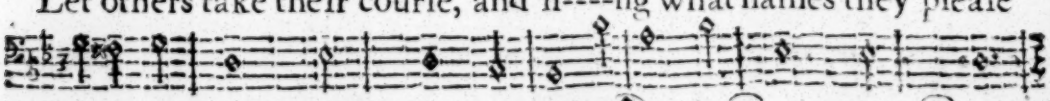
HYMN II.

I heard a voice, an awful voice,
which thunder'd from on high,
A voice which ſaid, bleſs'd are the dead
whe n in the Lord they die [dead
the ſacred ſpirit confirms this truth
& ſays henceforth they're bleſs'd,
their works enſue, with Wages due
when they from labour reſt.
Make of the unrighteous Mamon [friends,
e'er this bad World you leave:
When you in death reſign your [breath,
thoſe friends will you receive.
They'l wait on you at th' Gates of [bliſs,
your welcome they'll prepare:
You ſhall enjoy without annoy,
eternal Manſions there.
On Abraham's boſom ſhall repoſe
what joyous happy Gueſts:
As 'tis the ſcope of Faith & Hope
that this our Brother reſts.

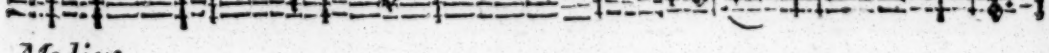
An HYMN.

3 Voice.

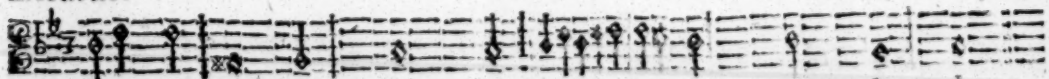
Let others take their courſe, and ſi----ng what names they pleaſe



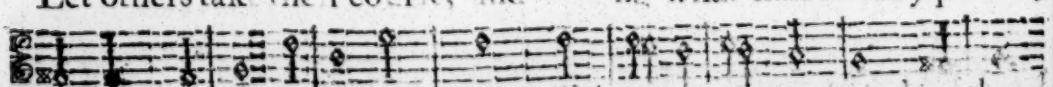
let wealth, or beauty be their theme, ſuch empty, empty ſounds as theſe



Medius.



Let others take their courſe, and ſi----ng what names they pleaſe:

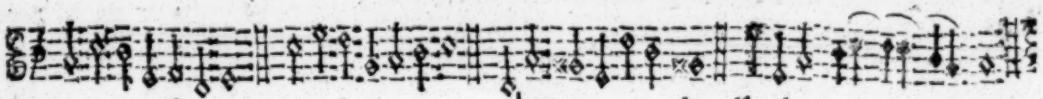


let wealth, or beauty be their theme, ſuch empty, empty ſounds as theſe

For me, I'll ne'er admire
a lump of burniſht Clay:
How e'er it ſhines it is but Duſt,
and ſhall to Duſt decay.
Sweet Jeſus is the Name
my Song ſhall ſtill adore:
Sweet Jeſus is the charming word
that does my life reſtore.
When I am dead in grief;
or, which is worſe, in ſin,
I call on Jeſus, and he hears,
and I to live begin.

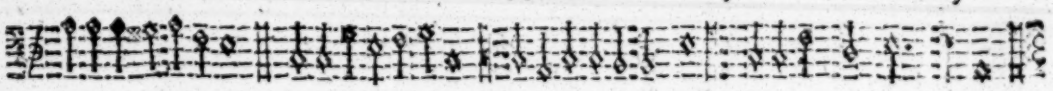
Down then, down both my Knees,
moſt humbly to the ground;
while with mine eyes & voice lift
aloud theſe lines I ſound. [up,
Live glorious King of Heav'n,
by all in Heav'n ador'd;
live gracious Saviour of the world,
our chief and only Lord.
Live and for ever may
thy Throne eſtabliſh'd be,
For ever may all hearts & tongues
ſing Hymns of Praiſe to thee.

An HYMN. By Mr, *Jer. Clarke*, for two Voices.

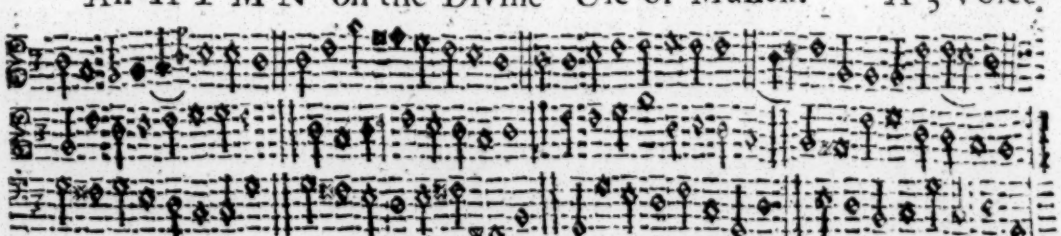


How uneaſie are we here,
Full of ſin and full of fear,
Ever weary, ne'er at reſt,
Tell in thee, dear Lord, we're bleſt.
Earth's a clog, the ſtate of life,
Does but quicken guilt and ſtrife:
With our ſelves we diſagree,
Till we all unite in thee.
No comfort is be here below,
Nothing real, all is a ſhow,
Bodies are our ſad diſguiſe,
None's himſelf until he dies.

Here we dwell, but not at home,
Till we to thy bleſt manſions come
We ſearch for things that fly away
Tho' in that moment we decay.
Ever thirſty, never full,
Worldly meat and drink is dull:
Souls can never fitly dine,
But on heavenly Bread and Wine.
Lord, remove theſe ſhadows hence
Give us Faith inſtead of Senſe.
Teach us here in Life to Die,
That we may live Eternally.



An HYMN on the Divine Uſe of Muſick. A 3 Voice.



We ſing to thee whoſe wiſdom [form'd
the curious Organ of the ear:
& thou who gav'ſt us voices, Lord,
our grateful ſongs in kindneſs here

We'll joy in God who is the ſpring
of lawful joy & harmleſs mirth,
Whoſe boundleſs love is fitly call'd
the harmony of Heav'n & earth.

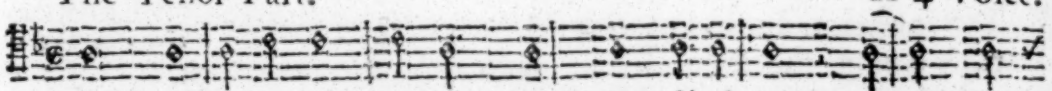
Theſe Praiſes, deareſt Lord, aloud
our humble Sonnets ſhall rehearſe
Which righrly tun'd, are rightly
[ſtil'd
the MUSICK of the Univerſe.
& whilſt we ſing, we'll conſecrate
that too too much prophaned Art;
By off'ring up with ev'ry Tongue,
in ev'ry Song a flaming Heart.
We'll hallow Pleaſure, & redeem
from vulgar uſe our precious
[Voice:
Thoſe Lips which wantonly have
[ſung,
ſhall ſerve our turn for nobler joys
Thus we will imitate on earth,
poor mortals ſtill the heav'nly
[Quires:
&with high notes above the clouds
we'll ſend with words more rais'd
[deſires.
And that above we may be ſure,
when we come there our part to
[know,
Whilſt we live here, at home and
[Church
we'll practice Singing oft below

Gloria Patri.

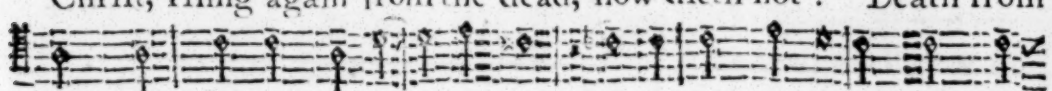
Glory and Praiſe be given moſt,
To Father, Son and Holy Ghoſt:
Hallelujah, Hallelujah,
Hallelujah, Hallelujuh.

An Anthem for Eaſter-Day. By Mr. LOOZMOR.

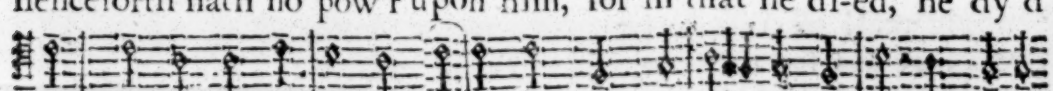
The Tenor Part. A 4 Voice.



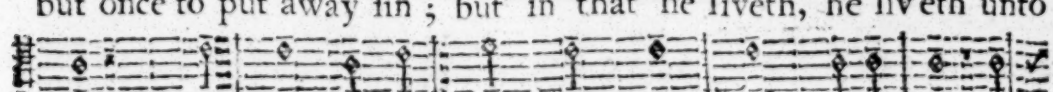
Chriſt, riſing again from the dead, now dieth not: Death from



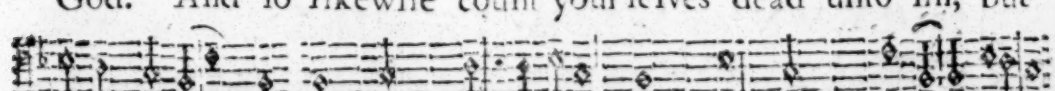
henceforth hath no pow'r upon him, for in that he di-ed, he dy'd



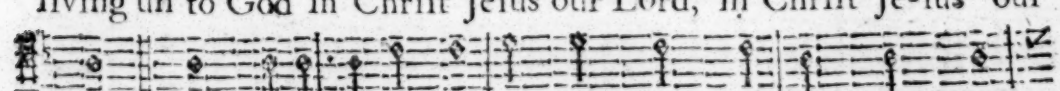
but once to put away ſin; but in that he liveth, he liveth unto



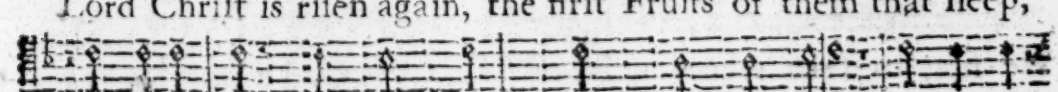
God. And ſo likewiſe count your ſelves dead unto ſin, but



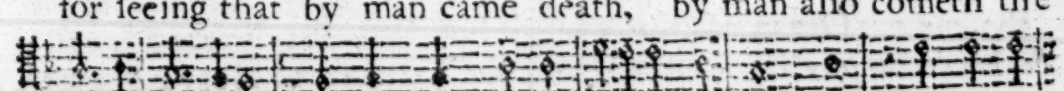
living un to God in Chriſt Jeſus our Lord, in Chriſt Je-ſus our



Lord Chriſt is riſen again, the firſt Fruits of them that ſleep,

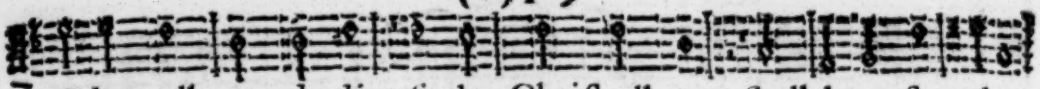


for ſeeing that by man came death, by man alſo cometh the

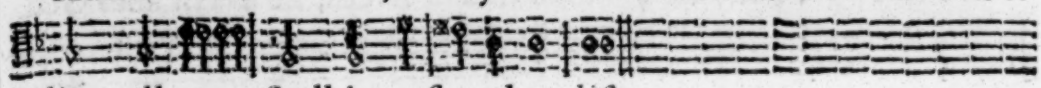


Reſurrection, cometh the Reſurrection of the dead; for as by

Adam



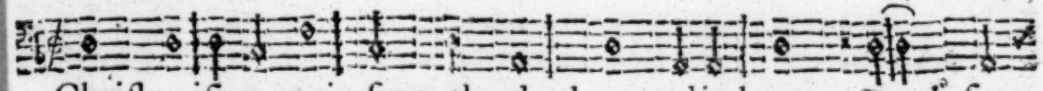
Adam all men do die, ſo by Chriſt all men ſhall be reſtored to



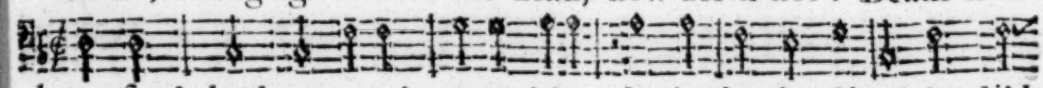
life, all men ſhall be reſtored to life.

An Anthem for Eaſter-Day. By Mr. LOOZMOR.

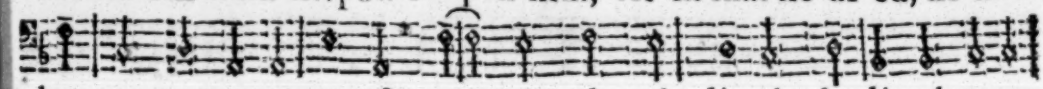
The Baſs Part. 4 Voice.



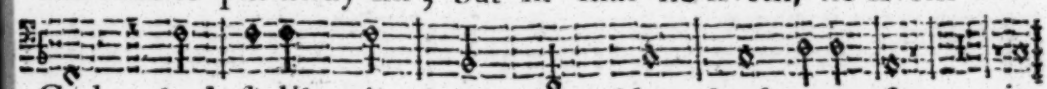
Chriſt, riſing again from the dead, now dieth not: Death from



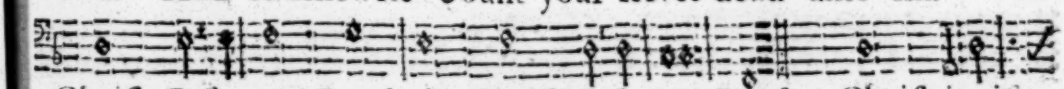
henceforth hath no pow'r upon him, for in that he di-ed, he di'd



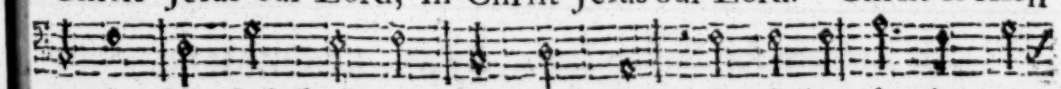
but once to put away ſin; but in that he liveth, he liveth unto



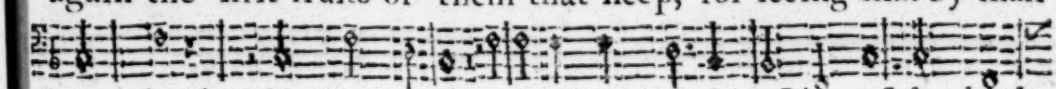
God. And ſo likewiſe count your ſelves dead unto ſin. in



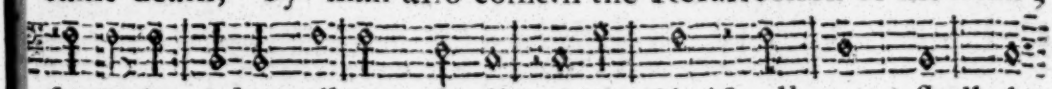
Chriſt Jeſus our Lord, in Chriſt Jeſus our Lord. Chriſt is riſen



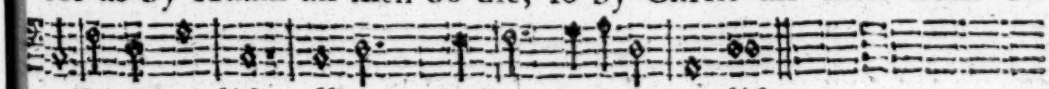
again the firſt fruits of them that ſleep, for ſeeing that by man



came death, by man alſo cometh the Reſurrection of the dead;



for as by Adam all men do die, ſo by Chriſt all men ſhall be

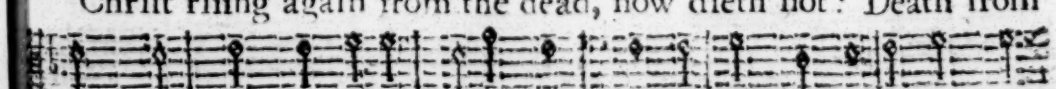


reſtored to life, all men ſhall be reſtored to life.

An Anthem for Eaſter-Day. By Mr. LOOZMOR.

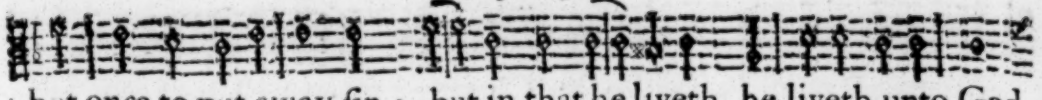
The Counter Tenor Part. A 4 Voice.

Chriſt riſing again from the dead, now dieth not: Death from

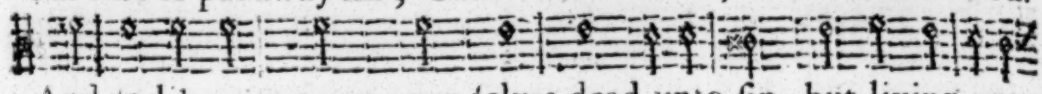


henceforth hath no pow'r upon him, for in that he died, he di'd

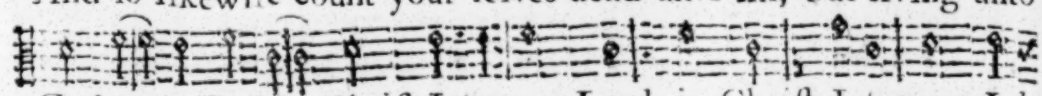
but



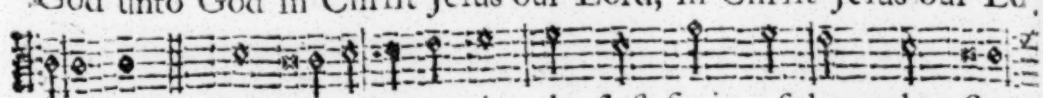
but once to put away ſin ; but in that he liveth, he liveth unto God.



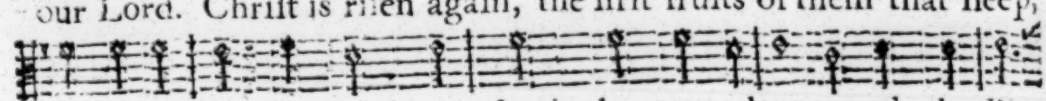
And ſo likewiſe count your ſelves dead unto ſin, but living unto



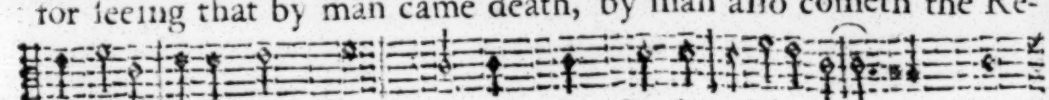
God unto God in Chriſt Jeſus our Lord, in Chriſt Jeſus our Ld.



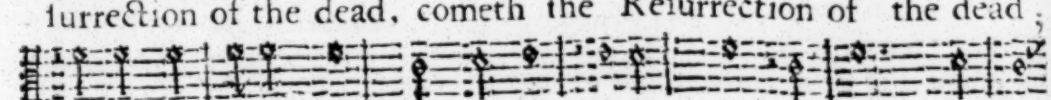
our Lord. Chriſt is riſen again, the firſt fruits of them that ſleep,



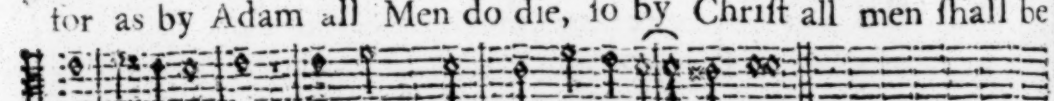
for ſeeing that by man came death, by man alſo cometh the Re-



ſurrection of the dead, cometh the Reſurrection of the dead ;



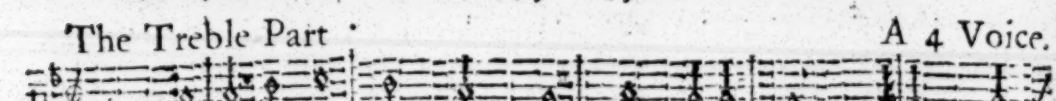
for as by Adam all Men do die, ſo by Chriſt all men ſhall be



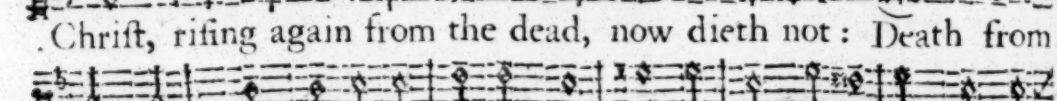
reſtored to life, all men ſhall be reſtored to life.

An Anthem for Eaſter-Day. By Mr. LOOZMOR.

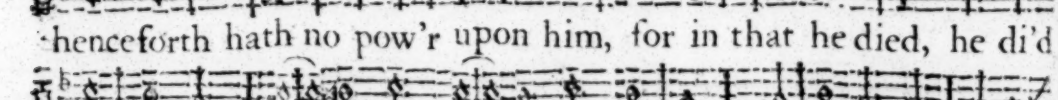
The Treble Part. A 4 Voice.



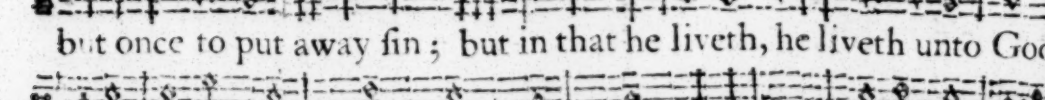
Chriſt, riſing again from the dead, now dieth not : Death from



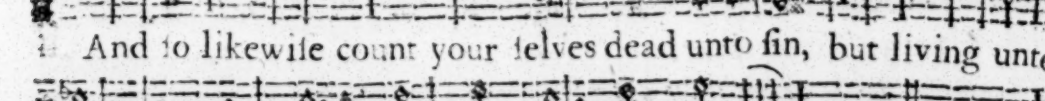
henceforth hath no pow'r upon him, for in that he died, he di'd



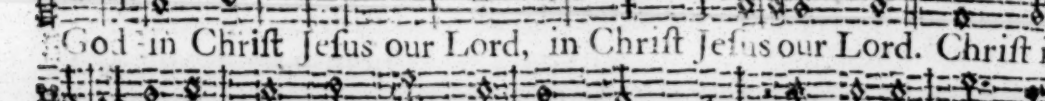
but once to put away ſin ; but in that he liveth, he liveth unto God



And ſo likewiſe count your ſelves dead unto ſin, but living unto

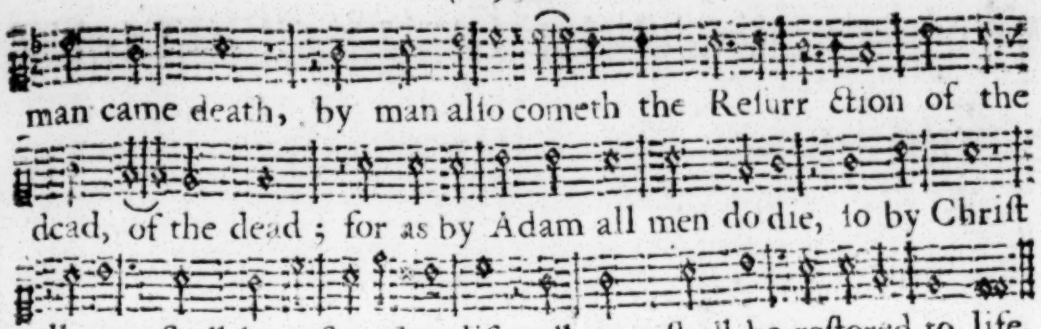


God in Chriſt Jeſus our Lord, in Chriſt Jeſus our Lord. Chriſt is



riſen again, the firſt fruits of them that ſleep, for ſeeing that by

man

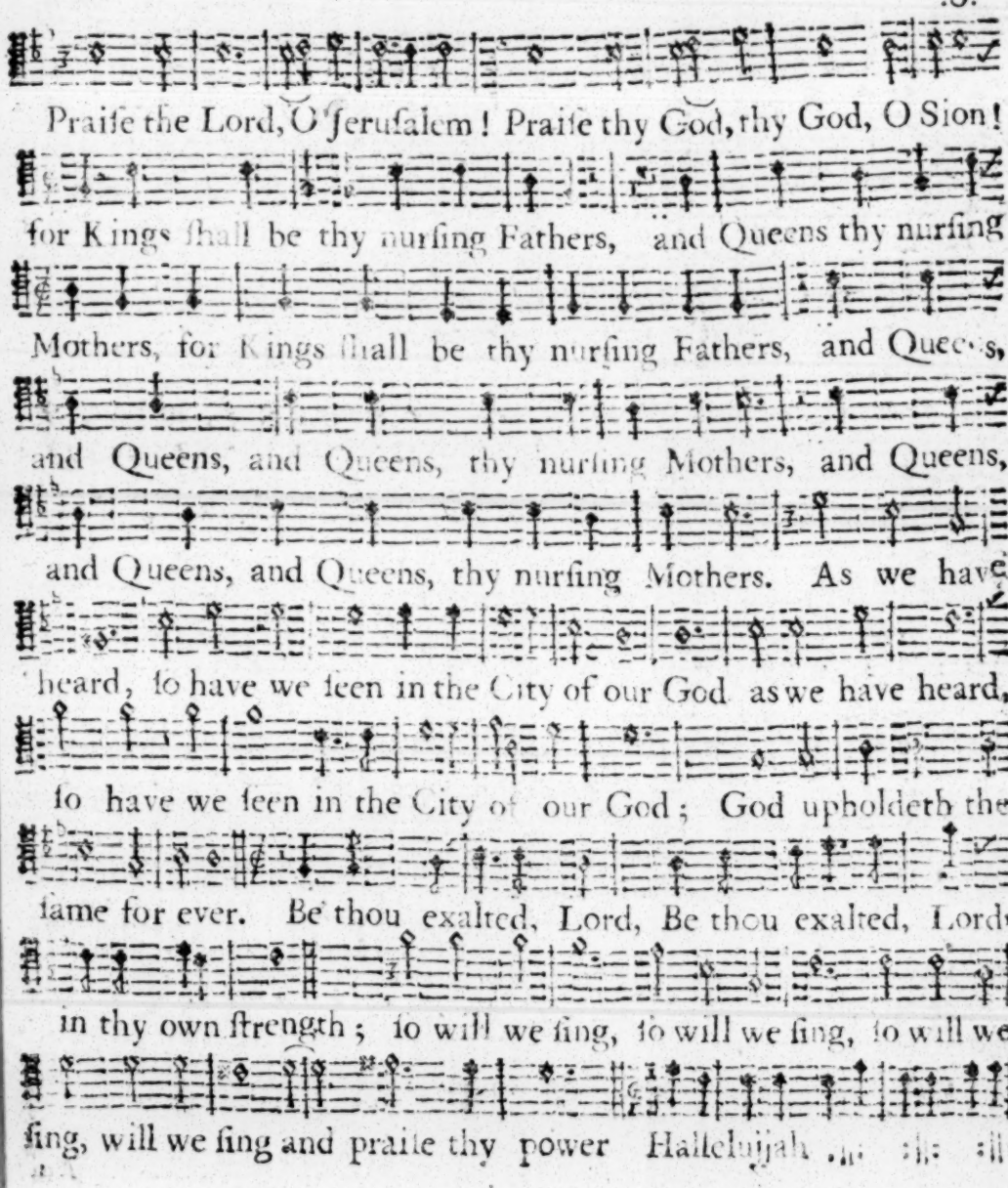


man came death, by man alſo cometh the Reſurrection of the dead, of the dead; for as by Adam all men do die, ſo by Chriſt all men ſhall be reſtored to life, all men ſhall be reſtored to life.

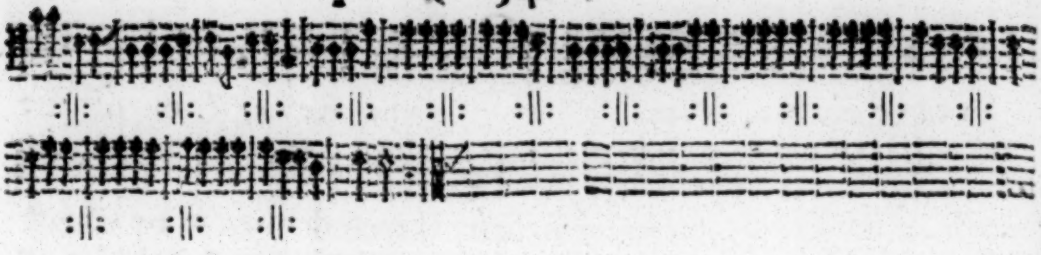
An Anthem. By Mr. CLARKE.

The Tenor Part. A 4 Voice.

:S:



Praiſe the Lord, O Jeruſalem! Praiſe thy God, thy God, O Sion! for Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers, for Kings ſhall be thy nurſing Fathers, and Queens, and Queens, and Queens, thy nurſing Mothers, and Queens, and Queens, and Queens, thy nurſing Mothers. As we have heard, ſo have we ſeen in the City of our God as we have heard, ſo have we ſeen in the City of our God; God upholdeth the ſame for ever. Be thou exalted, Lord, Be thou exalted, Lord, in thy own ſtrength; ſo will we ſing, ſo will we ſing, ſo will we ſing, will we ſing and praiſe thy power Hallelujah.



An Anthem By Mr. CLARKE

Baſs Part 4 Voice

:S:

Praiſe the Lord O Jeruſalem, Praiſe thy God thy God O Sion.

For Kings ſhall be thy Nurſing Fathers, For Kings ſhall be thy

Nurſing Fathers, For Kings ſhall be thy Nurſing Fathers

and Queens, and Queens thy nurſing Mothers, and Queens, and

Queens thy nurſing Mothers. As we have heard, ſo have we

ſeen in the City of our God, as we have heard ſo have we ſeen

in the City of our God. God upholdeth the ſame for ever.

Be thou exalted, Lord, be thou exalted, Lord, in thy own ſtrength.

So will we ſing, ſo will we ſing, ſo will we ſing, and praiſe thy

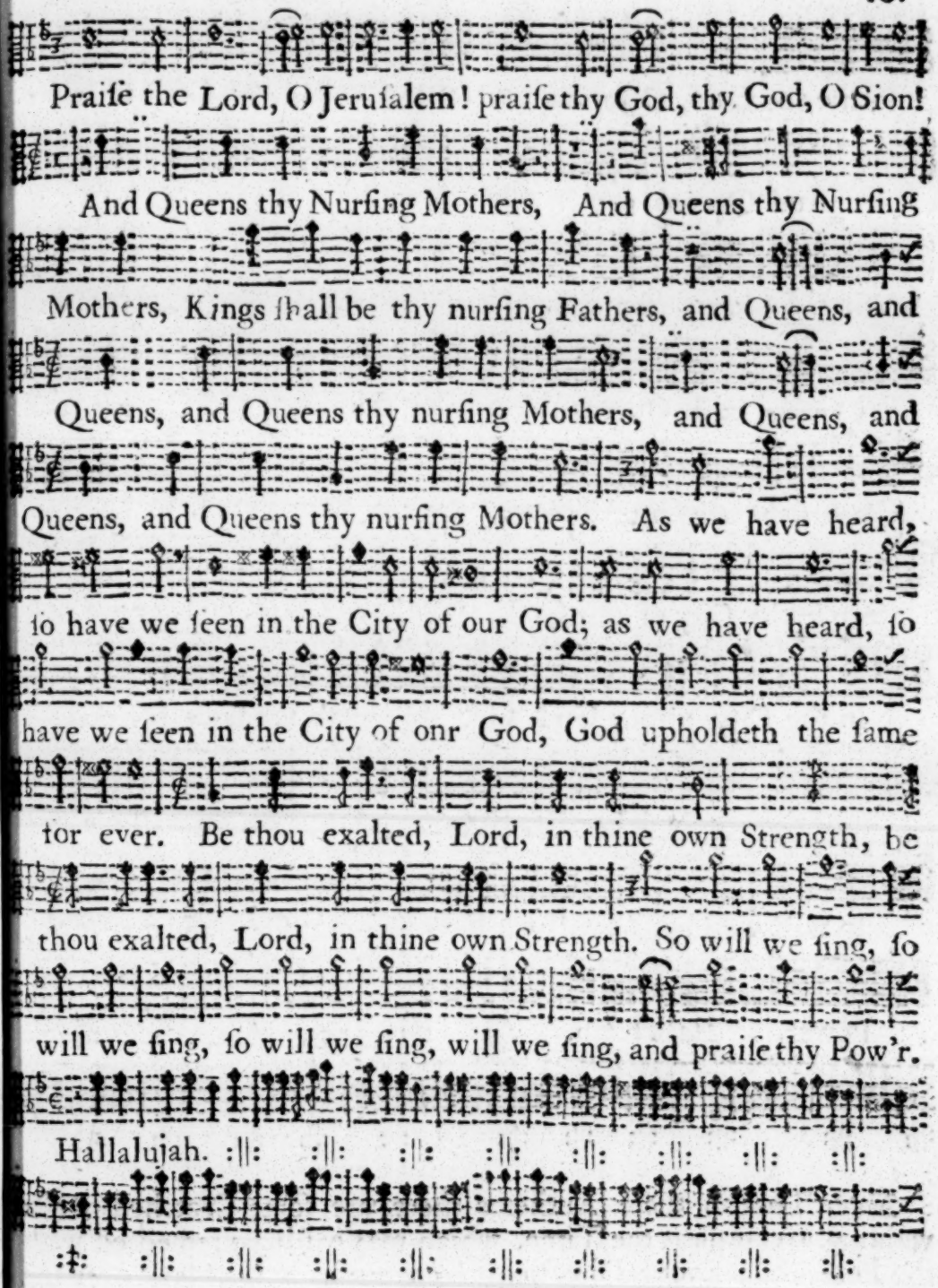
power. Halleluiah. :||: :||: :||: :||: :||: :||: :||:

:||: :||: :||: :||: :||: :||: :||: :||: :||: :||:

An

An Anthem. By Mr. CLARKE.

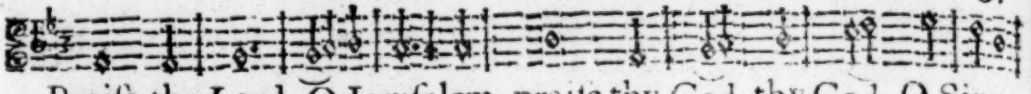
The Counter Tenor Part. A 4 Voice.



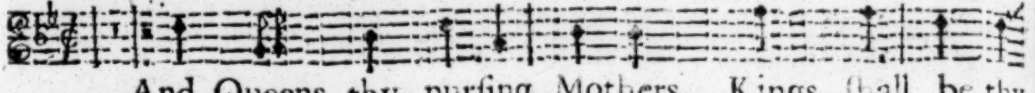
An Anthem. By Mr. CLARKE.

The Treble Part. A 4 Voice.

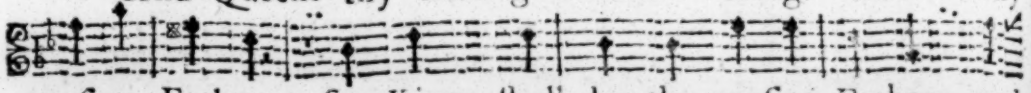
S:



Praiſe the Lord, O Jeruſalem, praiſe thy God, thy God, O Sion:

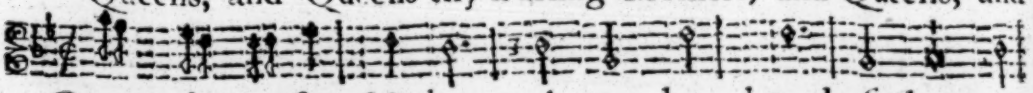


And Queens thy nurſing Mothers. Kings ſhall be thy

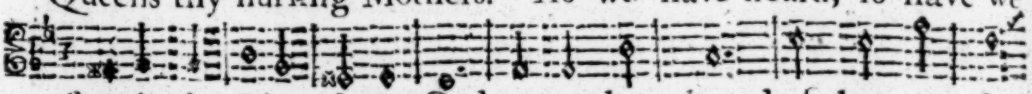


nurſing Fathers, for Kings ſhall be thy nurſing Fathers, and

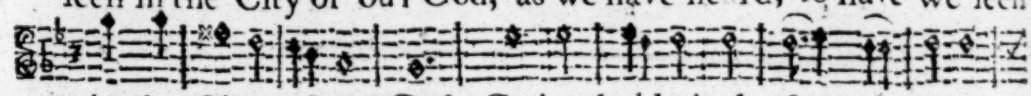
Queens, and Queens thy nurſing Mothers, and Queens, and



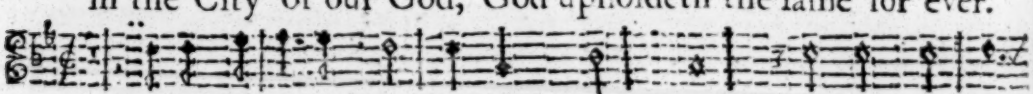
Queens thy nurſing Mothers. As we have heard, ſo have we



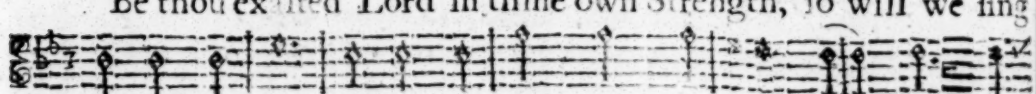
ſeen in the City of our God, as we have heard, ſo have we ſeen



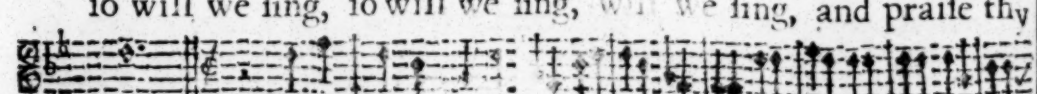
in the City of our God, God upholdeth the ſame for ever.



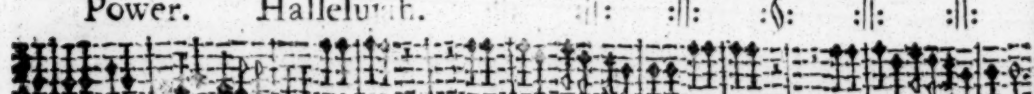
Be thou exalted Lord in thine own Strength, ſo will we ſing



ſo will we ſing, ſo will we ſing, will we ſing, and praiſe thy



Power. Hallelujah.



Note, That in theſe Anthems there are ſome Crotched Reſts wanting to compleat the Time, which may eaſily be remedied with the Pen, and for your Direction I have put this " Mark over the Note before which the Crotched Reſt ought to be placed,

THE

INTRODUCTION

SIR,

A. I Am come according to Appointment to receive ſuch Rules as you ſhall think fit and neceſſary to lay before me, for the attaining to the Knowledge of vocal Muſick, particular *Pſalm-Singing*; the great agreeableneſs of it to my Temper and Genius has frequently inclin'd me to learn, and therefore I would not ſlip any Opportunity.

B. I am willing to ſerve you, and will uſe my uttermoſt Endeavours to lay ſuch Rules before you as ſhall render the Thing very delightful to your Underſtanding; but firſt, let me know whether you have any Ear or Voice for Singing, leaſt your Attempt ſhould be in vain: As to an Ear, can you diſcern this or that Sound, or can you tone this or that Tone when it is given you?

A. I preſume I can; and I have been told by ſome of repute Judgment I ſing pretty Tunable.

B. This, in my Opinion, is a ſufficient Proof that you have a competent Share of this helpful and neceſſary Qualification, therefore I think we may ſafely go forward with the matter in hand.

Firſt, Of the Gamut, or Scale of Muſick; your Buſineſs therefore in this, and the following Heads, will be firſt in the Gamut, or Scale, to learn the Uſe of the Cliffs.

Secondly, To learn the Names of the Lines and Spaces, that you may know readily what to call a Note ſtanding upon any of them.

Thirdly, To ſing thoſe Notes in right Tune, both by Degrees and Leaps.

Fourthly, How to give each Note its due Quantity of Time, which when you can perform perfectly by Heart, you will be in a ready Way to accompliſh the reſt of the Work.

A. I hope in all this you have propoſed no more than what I poſſibly may attain to by your Aſſiſtance, therefore I would, Firſt, underſtand what you mean by the Word Scale, and why it is uſed in Muſick?

B. The word Scale ſignifies a Ladder to Clime, and is uſed in Muſick, becauſe the Scale of Muſick hath Lines and Spaces between them like a Laddar, which ſerve as Steps whereon to expreſs the ſeveral Degrees of Sound or Notes aſſending or deſcending.

A. What is the Signification of a Cliff or Cliffs?

B. Of them there are three Kinds, viz. the Baſs thus the Trible thus the Tenor or C Cliff thus which when placed at the beginning of the Lines, are called Cliffs or Keys, opening and ſignifying what Part or Pitch of the Voice, viz. the Treble Mean or Baſs the Notes properly belong to.

A. How many Notes are there in Muſick?

B. Seven, Five of them are whole Notes or Degrees of Sound, the other two are but half Notes: The ſeven Notes are commonly expreſs'd by theſe ſeven Letters of the Alphabet *A B C D E F G*, if a Voice riſe or fall gradually more than ſeven Notes, the following *8th*, *9th*, *10th*, *&c.* will proceed in the ſame Order, and bear the ſame Relation each to other as the *1ſt*, *2d*, *3d*, *&c.* to which they are reſpectively Eighths or Octaves, and that hence every eighth Note being alike in Nature, is called by the ſame Name with that to which it is an Eighth, whether above or below it.

I ſhall now proceed to ſay ſomething of the Gamut as far as is neceſſary, that you may underſtand thereby the Uſe of the Cliffs, and the Order and Diſtances of the Notes as the Parts lye together in a Body.

Firſt, I will ſhew you a Scale, which conſiſteth of eleven Lines with their Spaces, and contains the Places of all the Notes ordinarily made uſe of in Vocal Muſick, of which I deſire your Peruſal, and would have you get all the Names of the Lines and Spaces, as alſo the Names of the Notes, perfectly by Heart, or at leaſt ſuch a Part of the Scale as beſt agrees with your Voice for a Pitch high or low; herein let me recommend to your Obſervation as follows; in the firſt Column are contain'd the Cliffs, or Signed Keys, and ſhews how many Degrees or Notes they are one above the other; which being known, the other Degrees of Diſtance are eaſily computed. In the ſecond Column you have the Names of all the Lines and Spaces. The Third ſhews that your Gamut is ruled by the firſt ſeven Letters of the Alphabet, and which of the

ſeven

seven Letters belong to each Line and Space. In the fourth Column are the Names of the Notes when placed upon those Lines and Spaces. You are also to take Notice that what Notes happen to stand upon or above the uppermost Line are called *in Ault*, and also those below *Gamut*, that is the lowermost Line of all, are called *double*, of which the first is called *double Ffaut*.

Five of these Lines with their Spaces are commonly sufficient for

The GAMUT, *or* Sale *of* Musick.

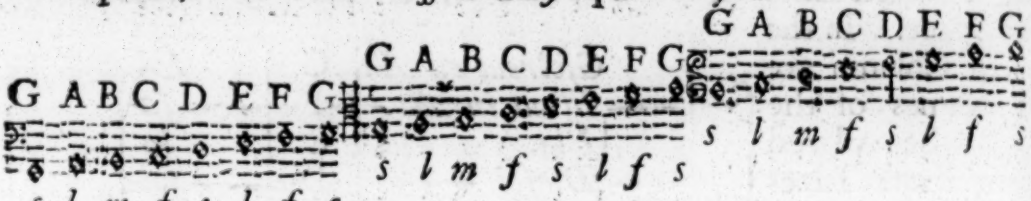
		Gsolreut iu Alt	G		*Sol*	
Treble		*Ffaut in Alt.*	F		*fa*	The middle Part.
		Ela.	E		*la*	
		Dlasol.	D		*sol*	
		Csolfa.	C		*fa*	
		Bfabemi.	B		*mi*	
		Alamire.	A		*la*	
		Gsolreut.	G		*sol*	
		Ffaut.	F		*fa*	
		Elami.	E		*fa*	
		Delasolre.	D		*Sol*	
		Csolfaut.	C		*la*	
		Bfabemi.	B		*mi*	
Bass.		*Alamire.*	A		*la*	
		Gsolreut.	G		*Sol*	
		Ffaut	F		*fa*	
		Elami.	E		*la*	
		Dsolre.	D		*Sol*	
		Csaut.	C		*fa*	
		Bmi.	B		*mi*	
		Are.	A		*la*	
		Gamut.	G		*Sol*	

the pricking of any Tune, therefore the Scale is divided into three Parts; of these the lower Five belong to the *Bass*, and are known to do so by the *Cliff* placed upon *Ffaut*, the fourth Line from the Bottom, and is called the *Ffaut Cliff* or *Key*, opening and signifying what Letters stands upon the other Lines and Spaces: The upper five Lines belong to the *Trible*, or highest Part, and are known by the *Cliff* placed upon the second Line from the Bottom of those five Lines. The *Tenor*, or middle Part, takes in commonly two of the Upper or *Trible* Lines, and two of the *Bass*, having only one Line in the Middle proper to itself, on which the *Cliff* is placed, this *Cliff* is found betimes upon all the five Lines, but which ever the *Cliff* stands upon, that Line is the Place of *C*, and what Lines and Spaces there is below it, are taken from the *Bass*, and those above it are taken from the *Treble*. Remember upon what Line the *C Cliff* is found, that the Line under it is the same with the uppermost Line in the *Bass*, and the Line above it is the bottom Line of the *Treble*, as you here may find in the *Scale*.

Having shew'd you in the *Gamut* how the Notes lye together in a Body, I shall now take them into Parts, according to the three

Cliffs,

Cliffs; and here your firſt Buſineſs will be to learn your Lines and Spaces, which the *Cliff* or *Key* opens to you.



A. What you have hitherto offer'd to my Meditation I think I pretty well underſtand, nothing being more plain.

I took particular Notice that in expreſſing the ſeveral Diſtances of the Notes, as they lye one next above another, you made mention of two half Notes, which puts me in mind of your former Diſcourſe, *viz.* that among the ſeven Notes there are two of 'em which are but half Notes?

B. It is very well you did, for it is a Point very neceſſary to be obſerved, and well underſtood; therefore hold it as a certain Rule, that from *B* to *C*, and from *E* to *F*, or (which is the ſame thing) from *Mi* to *Fa*, and from *La* to *Fa*, are half Notes, or ſmall Seconds, and that all the reſt from one to another are whole Notes, or great Seconds; and as you hear the Notes ſounded in their Order, beſure to give Attention to the half Notes, that you may the more readily diſtinguiſh them from the reſt, which, I ſhould think, you may ſoon do, for a whole Note from any Note given, entertains the Ear with a chearful and lively Sound; but a half Note yields a very faint and languiſhing Sound, which, after ſome little Obſervation, you may readily diſcern.

A. In this Point I find Rule without Example to be but Inſufficient for an evincing plain Demonſtration; therefore, I deſire you'll lay me down ſome Rules for tuning the Voice, now whilſt I have the frequent Benefit of your Converſation.

B. It is more requiſite you firſt underſtand the Difference of your Notes, and how to give every Note its due Quantity of Time, and when you have received a thorough Underſtanding of that; I ſhall next ſet you ſome Leſſons for the Voice.

Of Time, or the Quantity of Notes.

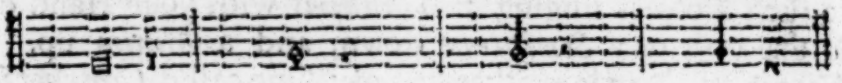
Beſides their giving to Notes their right Tune or Sound, there muſt be a due Obſervation of the Quantity of each Note, as to its Time of Prolation. The diverſity of Notes, according to their Diſtance or Difference in Tune, is before treated of, and are known by the ſeveral Lines and Spaces on which they ſtand; their Difference in Time is known by Diverſity of Figure.

The

The Introduction.

The Names and Figures of the uſual Notes, in reſpect of Tim and their Reſts, are as follows,

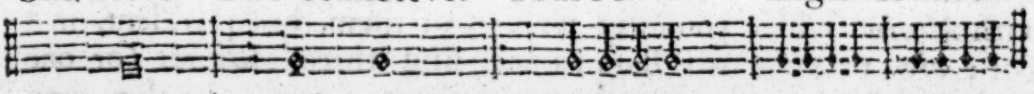
Breve Semibreve Minim Crotchet



The Strokes or Marks you ſee after each Note, are called Pauſe or Reſts; and they denote a ceaſing or intermiſſion of Sound for the Time of the Notes they are joined to.

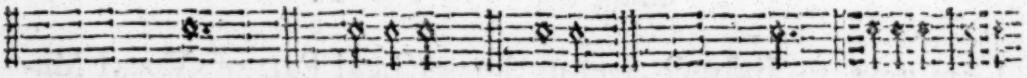
Their Porpo rtion to each other you have here.

One Breve Two Semibreves Four Minims Eight Crotchets



One Breve is equal in Time to two Semibreves; one Semibreve to two Minims; one Minim to two Crotchets; and ſo on, each longer being equal in Time to two of the ſhorter.

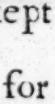
When you ſee a (.) Prick ſet after any Note, it encreaſeth its Quantity half as much more: So a prick'd Semibreve is equal in Time to a Semibreve and Minim, and a prick'd Minim is as long as a Minim and Crotchet, as for Example,



By the foregoing Scheme, you have the Proportion of Note to Note; the next thing is to know, how to give every Note its true Time in performing; for which purpoſe every Tune is divided into Parcels, called *Times*, by Bars ſtruck acroſs the Lines.

In ſinging, or playing upon an Inſtrument, the due Quantity of Time from *Bar* to *Bar*, is kept by an even Motion of the Hand or Foot up and down.

This Motion of the Hand, for keeping of Time, is ſometimes ſlower, and ſometimes quicker, according as the Air of the Tune is grave or light; therefore there are two uſual ſorts of Time.

Firſt. *Common Time*, marked thus at the beginning of the Tune, in which every *Bar* contains a *Semibreve* () in Time, which you may value by counting, *One*, *two*, by the ſlow Motion of a Pendilum Clock for its length, of which count 1 with your Hand down, and 2 with it up; or one *Minim* with the Hand down and another up, or two *Crotchets* with the Hand down and two up. By practiſing thus your Hand, you will get a Habit of keeping due Time,

If the Mark for Common Time be reverted thus , it denotes that you muſt double the ſwiftneſs of your ordinary Time.

Secon

Secondly. *Tripla Time*, marked thus ☵ at the beginning of the Tune as the other is, and the Notes go by Threes, as three *Minims* in a *Bar*, or one *Simibreve* and a *Minim*; the way to keep Time to ſuch Notes is ſinging two *Minims* with your Hand down, and but one up; or a *Semibreve* down, and a *Minim* up. The *Time Note* is 𝅜· there is another ſort of Time call'd *Crotchet Time*, where you will meet with ſometimes three, ſometimes ſix *Crotchets* to a *Meaſure* or *Bar*; the *Time Note* therefore of three *Crotchets* in a *Bar*, is a prick'd *Minim* 𝅗𝅥· and of ſix *Crotchets* to a *Bar*, a prick'd *Simebreve* 𝅝·; which latter may be ſung three *Crotchets* with the Hand up, and three with it down; the like may be done with *Minims* when you meet with 3 of them, or equivalent, in a Bar; *viz.* making two Bars as one, ſing three *Minims* (or one Bar) with the Hand up, and three with it down; or they may be beaten with one up and two down.

Note, The *Minims* in this kind of *Tripla Time*, are in Quantity about the length of Crotchets in Common Time.

There are ſeveral more ſorts of Time uſed in Muſick, but as they do not concern this Book, I ſhall not treat of them here.

Of Tuning the VOICE.

I am next to Inſtruct you in the practical Part of Vocal Muſick; but firſt I will ſhew you a Scale or two, which repreſents to the Eye the whole and half Notes Diſtances one from the other, the Letters guides you to the Particulars.

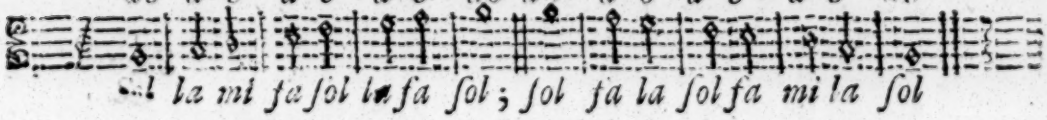
whereas you ſee *B C*, and *E F*, lying nearer then the reſt, ſo are their Sounds to be nearer: Theſe are ſmall Seconds or half Notes, the reſt are whole Seconds or whole Notes diſtanc'd each from the next. Therefore I would have you *Sol fa* this Scale up and down till you can Sing and know the whole and half Diſtances perfectly by Heart.

G——*Sol*	*G*——*Fa*
	F——*mi*
F——*fa*	
E——*la*	*E*——*la*
D——*ſol*	*D*——*ſol*
C——*fa*	*C*——*fa*
B——*mi*	*B*——*la*
A——*la*	*A*——*ſol*
G——*ſol*	*G*——*fa*

Here I have markt your Examples over the Notes with a *d* and *v*, by way of Direction, when your Hand muſt be down or up, as follows.

The eight Notes aſcending and deſcending in Common Time.

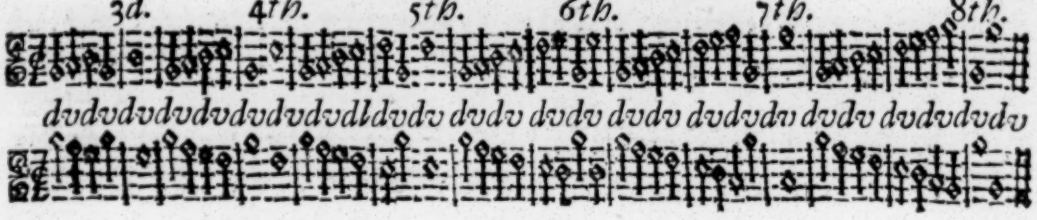
dv d v d v d v dv dv d v d v d v dv



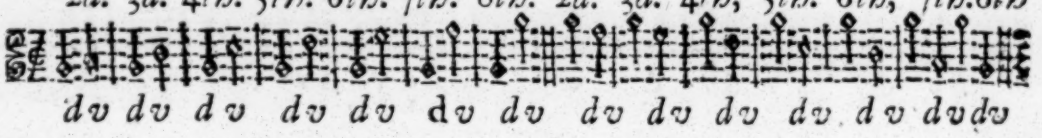
ſol la mi fa ſol la fa ſol; ſol fa la ſol fa mi la ſol

The Introduction.

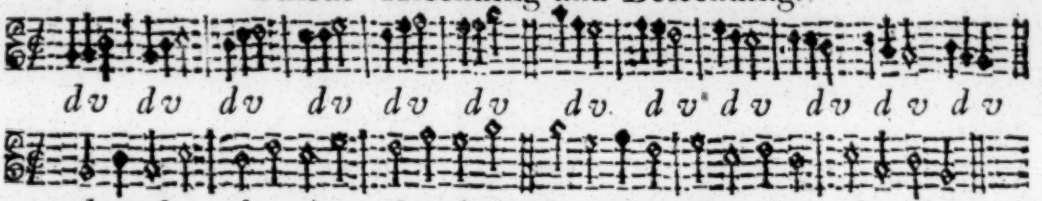
Aſcendings and Deſcendings.



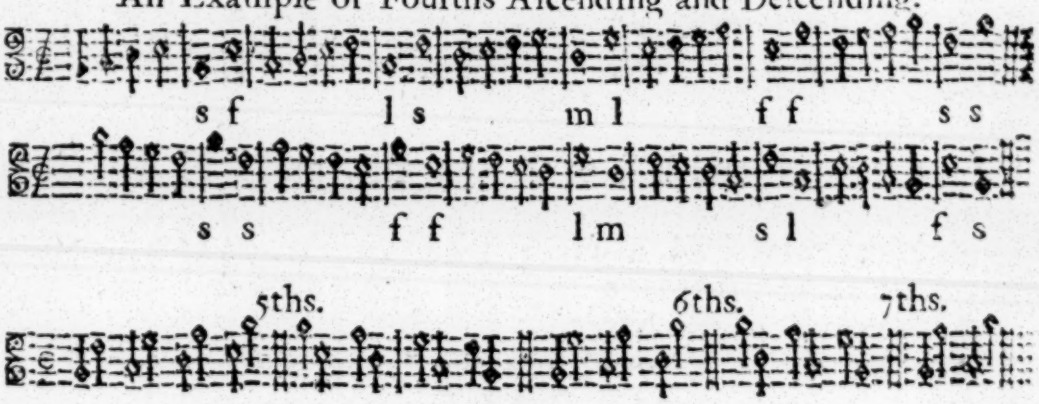
Aſcendings and Deſcendings by Leaps.



Thirds Aſcending and Deſcending.

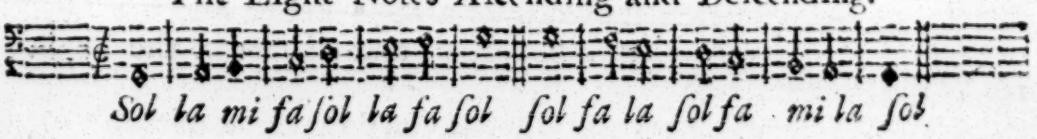


An Example of Fourths Aſcending and Deſcending.

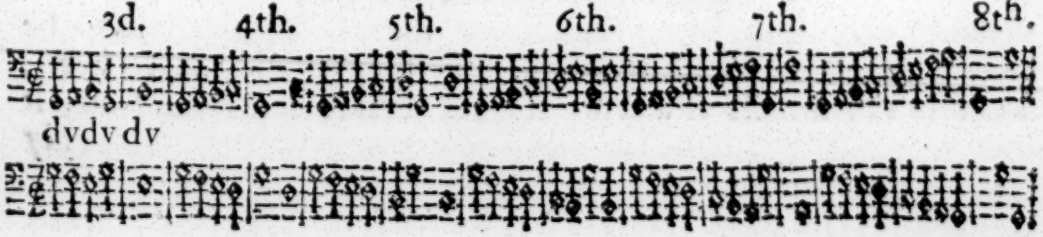


Examples for the Baſs.

The Eight Notes Aſcending and Deſcending.

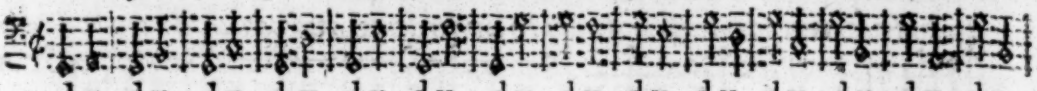


Aſcendings and Deſcendings.



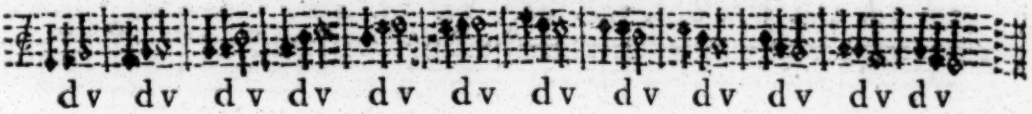
Aſcendings and Deſcendings by Leaps.

2d. 3d. 4th. 5th. 6th. 7th. 8th. 2d. 3d. 4th. 5th. 6th. 7th. 8th.

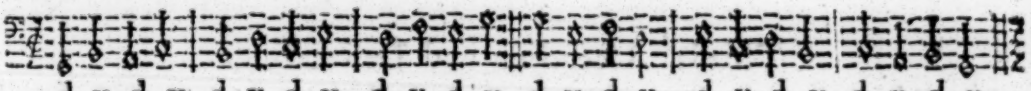


d v d v d v d v d v d v d v d v d v d v d v d v d v d v

Thirds Aſcending and Deſcending.

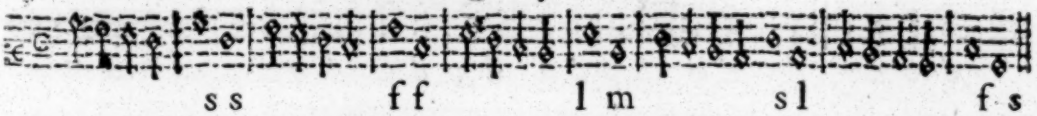


d v d v d v d v d v d v d v d v d v d v d v d v

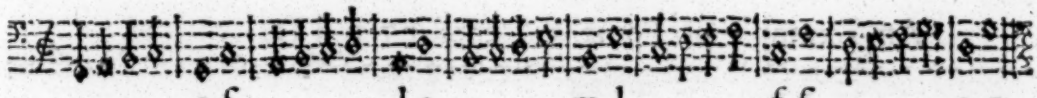


d v d v d v d v d v d v d v d v d v d v d v d v d v d v

Aſcendings by Fourths.



s s f f l m s l f s



s f l s m l f f s s

Of the Nature and Uſe of FLATS and SHARPS

A. Having received a pretty good Satisfaction of what you have hitherto imparted unto me, I now deſire to know ſomething of the Removals of the Notes.

Doth not the half Notes, and the ſinging Sillables keep their Places as in the foregoing Examples?

B No, in your former Examples the two Semitones or half Notes Diſtances, where in their proper Places, viz. between *B*, *C*, and *E*, *F*, which Places they do not always keep, but are variouſly ſhifted by the Application of Flats and Sharps at the begining of the Tune.

A What are theſe Flats and Sharps you now ſpeak of?

B This is a Flat ♭; and this is a Sharp ♯; when you ſee this Flat ſet upon a Line or Space, at the begining of a Tune, it denotes, that all the Notes throughout the whole Song, are to be ſung half a Note lower than otherwiſe they would have been; but if in the middle of a Tune it be ſet before ſome one Note, it only

only flattens that one Note, a Sharpe is of a contrary Nature to the Flat, and makes a Note before which it is ſet a Semitone higher than their own diſtance; and that throughout the whole Tune if ſet at the beginning of the Lines; or if before one Note in the middle, it Sharpens that Note only.

A Where are the the proper Places where Flats are commonly ſet.

B The two firſt Flats ſtands in *B.* and *E.* both being Naturally but half a Tone or Note from the next degree above it, are hereby made whole Notes from the next degree above, when a Flat is placed upon them: Theſe two Places *B*, *E*, can never be the Places for Sharps, they being naturally ſharp of themſelves; for if you ſhould ſet a Sharp upon *B*, you would transfer *B* into *C*, becauſe *C* is naturally but half a Note above *B*; again, ſhould you ſet a Sharp in *E*, you would then transfer *E* into *F*; becauſe *F* is naturally but half a Note above *E*. Likewiſe the two firſt Sharps are in *F* and *C*, of which neither can be flatted, becauſe they are both naturally flat of themſelves; for if you ſhould ſet a Flat in *F*, you would then transfer *F* into *E*, becauſe *E* is but half a Note below *F*; again, ſhould you ſet a Flat in *C*, you would then transfer *C* into *B*, becauſe *B* is but half a Note below *C*. For your better Remembrance of the Sime-Tones Places, take the follow Rule.

Under each Flat (♭) an half Note lies,
But o'er a Sharp (♯) the half doth riſe.

That is, when this (♭) Flat is ſet on a Line or Space, it is but half a Note to the next Degree below; and when this (♯) Sharp is ſet upon a Line or Space, it is half a Note to the next Degree above.

A. Now I deſire to know where the Singing Sillables are remov'd, and how to find them in caſe of Flats and Sharps?

B. Theſe you may know by finding the *mi*, it being the principal Note to find the reſt by.

A. Why is *mi* the Note choſen for Diſtinction?

B. Becauſe from it the Order of the other Notes are uſually taken and obſerv'd, there being two *Fa's*, two *Sol's*, two *La's*, and but one *Mi*; and for your Underſtanding of the reſt, after you have found the *Mi* you will find them as follows, twice *Fa*, *Sol*, *La*, aſcending, and twice *La*, *Sol*, *Fa*, deſcending, and you will have your *Mi* again either way.

A. How muſt I know in what Place to find *Mi*, when there are Flats and Sharps placed after the Cliffs?

B. For that take the following Rules: and firſt as to the Flats.

1ſt. If there be a Flat in *B*, and another in *E*, then *Mi* is in *A*, half a Note under the firſt Flat.

2d. If there ſhould be a Flat in *A*, and another in *D*, then *Mi* is in *G*, half a Note from *A*.

3d. If there ſhould be a Sharp in *F*, there will your *Mi* be found, becauſe *F* is counted Flat.

4th. If there be a Flat on *B*, then you'll have *Mi* in *E*.

5th. If there be Flat in *A*, and another in *E*, then *Mi* is in *D*.

6th. If there be a Sharp found in *F*, and another in *C*, then *Mi* will be found upon *C*.

That what hath been hitherto ſaid of the Places of whole and half Notes, with their Alteration by Flats and Sharps, may the better be conceived in order to Practice, I have inſerted a Figure, repreſenting to the Eye the whole and half Notes Diſtances in all the Removals of the Notes beginning upon *G*.

The Seven SCALES, shewing the Places of the Whole and half Notes.

The 1ſt Scale here you have the Notes in their proper Order, the half Notes lying betwixt B, C, & E, F.	The 2d Scale Here B is flat, that is half a Note nearer to A, and to D,	The 3d Scale Here A & D are Flat, and the half Notes are above G and C.	The 4th Scale Here F is ſharp, and the half Note lies above F. and B.	The 5th Scale Here *B* is Flat and the half Notes are between E F & A B:	The 6th Scale Here E and A is Flat, & the half Notes lies betwixt D, E, *G*, and A.	7th Scale. Here E is Sharp, & the half Notes lies between C D and F G.
G——Sol.	G——la	G——mi	G——Fa	*G*——Sol	G——la	G——fa
F——fa	F——Sol	F——la	F——mi	F——fa	F——Sol	F——la
E——la	E—b—fa	E——Sol	E——la	*E*——mi	E—b—fa	E——Sol
D——Sol	D——la	D—b—fa	D——Sol	D——la	D——mi	D——fa
C——fa	C——Sol	C——la	C——fa	C——Sol	C——la	C——mi
B——mi	B—b—Fa	B——Sol	B——la	B—b—fa	B——Sol	*B*——la
A——la	A——mi	A—b—fa	A——Sol	A——la	A—b—fa	A——Sol
G——Sol	G——la	G——mi	G——fa	G——Sol	G——la	G——fa
Mi is in B	Mi is on A.	Mi is on G.	Mi is on F	Mi is on E	Mi is on D.	Mi is on C.

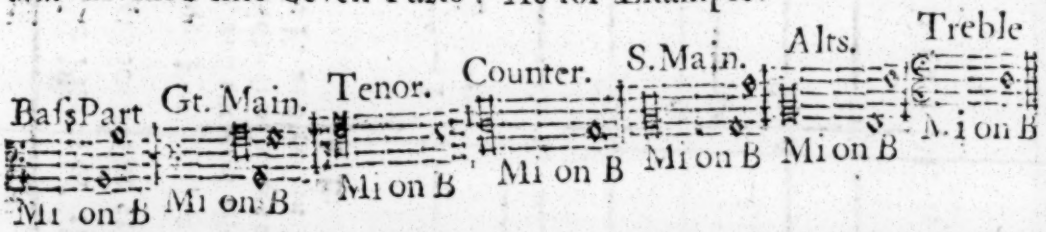
This

A This I have a pretty good Underſtanding of, nothing being more plain. After this I deſire to know ſomething more of the C Cliff, for I remember you told me that I ſhould find the C Cliff ſet upon all the five Lines, and that whereever the Cliff ſtands that Line is the place of C.

B. It is true, I told you ſo, and now I will endeavour to explain it to you: The Cliffs, or ſigned Keys, tho' as to Character or Figure they are but Three ; yet as they are uſed or ſet in ſeveral Places of the Staff of Lines, they are many more.

The Tenor Cliff being arbitrarily ſet on any of the five Lines, is in effect five different Cliffs, in as much as it five ſeveral Ways alters the Names of the ſeveral Lines and Spaces; the Baſs Cliff alſo, whoſe proper Place is the upper Line ſave one, being ſometimes ſet on the middle Line, is thereby in effect two Cliffs; ſo that in all there be Eight: This, tho' it be done for more convenient pricking, is yet very Inconvenient and Troubleſome, both for Voice and Inſtrument.

And now I will give you ſome Examples, which may inſtruct you in the Nature of theſe Things; afterwards will ſet you a *Gamut* divided into Seven Parts. As for Example.



When you are perfected in the foregoing Rules, you may your ſelf reduce, and ſing in any Cliff whatever: But 'till then, and to help you therein, here follows,

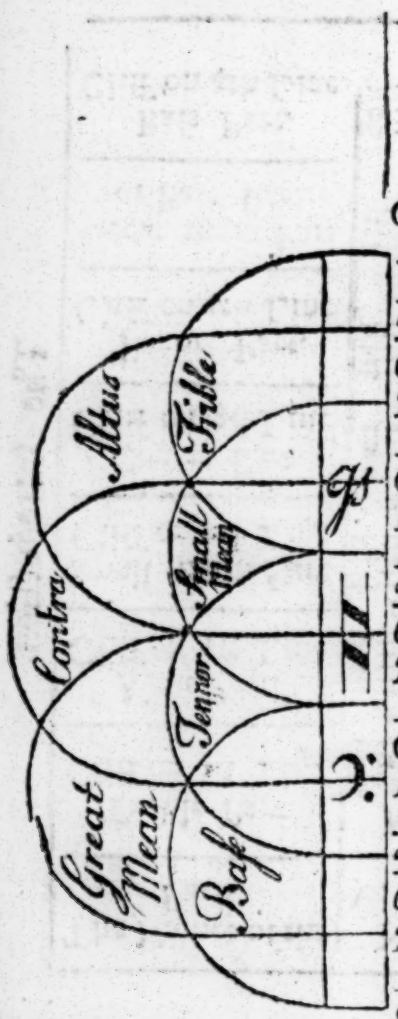
ERRATA.

For the Ninth Sunday the Pſalm 55, read 65. For the tenth Sunday 56, read 66. The Pſalm for the Charity Children inſtead of 142 read 113. The 12th Sunday the Verſes to the 54th Pſalm ſhould be 1, 2, 6. In the firſt Hymn for Eaſter in the third Verſe, inſtead of Who mortal are, read Who mortal art. At the 6th Verſe add Smile.

Note, You are not to pitch the Tunes always where they begin, for ſome of them are tranſpoſed a Note higher or lower than the Conſort Pitch, and for your Direction you will find a Note placed before the Cliff where you ought to pitch the Tune. In ſome of the Tunes the Pitch Notes are placed wrong in the Treble, but in the Baſs you will find them right.

There are ſome Notes that are not right, particularly St. *Michael's* in the 4th Page, thoſe in the Baſs on the bottom Line ought to be in the Space one Note higher. In *Cambridge* the 8th Page the laſt Note in the firſt Line ought to be in *Are*, one Note higher. The *Gamut*, Great Main Cliff on the 5th Line.

A GAMUT; Or Scale of Musick, in Seven Parts.



Gsolreut iu Alt	G	*Sol*	G	*la*	G	*mi*	G	*fa*	G	*ſol*	G	*la*	G		
Ffaut in Alt.	F	*fa*	F	*ſol*	F	*la*	F	*mi*	F	*fa*	F	*ſol*	F		
Ela.	E	*la*	E	b *fa*	E	*ſol*	E	*la*	E	*mi*	E	b *fa*	E		
Dlaſol.	D	*ſol*	D	*la*	D	b *fa*	D	*ſol*	D	*a*	D	*mi*	D		
Cſolfa.	C	*fa*	C	*ſol*	C	*la*	C	*fa*	C	*ſol*	C	*la*	C		
Bfabemi.	B	*mi*	B	b *fa*	B	*ſol*	B	*la*	B	b *fa*	B	*ſol*	B		
Alamire.	A	*la*	A	*mi*	A	b *fa*	A	*ſol*	A	*la*	A	b *fa*	A		
Gſolreut.	G	*ſol*	G	*la*	G	*mi*	G	*fa*	G	*ſol*	G	*la*	G		
Ffaut.	F	*fa*	F	*ſol*	F	*la*	F	*mi*	F	*fa*	F	*ſol*	F		
Elami.	E	*la*	E	b *fa*	E	*ſol*	E	*la*	E	*mi*	E	b *fa*	E		
Delaſolre.	D	*Sol*	D	*la*	D	b *fa*	D	*ſol*	D	*la*	D	*mi*	D		
Cſolfaut.	C	*fa*	C	*ſol*	C	*la*	C	*fa*	C	*ſol*	C	*la*	C		
Bfabemi.	B	*mi*	B	b *fa*	B	*ſol*	B	*la*	B	b *fa*	B	*ſol*	B		
Alamire.	A	*la*	A	*mi*	A	b *a*	A	*ſol*	A	*la*	A	b *fa*	A		
Gſolreut.	G	*Sol*	G	*la*	G	*mi*	G	*fa*	G	*ſol*	G	*la*	G		
Ffaut	F	*fa*	F	*ſol*	F	*la*	F	*mi*	F	*fa*	F	*ſol*	F		
Elami.	E	*la*	E	b *fa*	E	*ſol*	E	*la*	E	*mi*	E	b *fa*	E		
Dſolre.	D	*Sol*	D	*la*	D	b *fa*	D	*ſol*	D	*la*	D	*mi*	D		
Cfaut.	C	*fa*	C	*ſol*	C	*la*	C	*fa*	C	*ſol*	C	*la*	C		
Bmi.	B	*mi*	B	b *fa*	B	*ſol*	B	*la*	B	b *fa*	B	*ſol*	B		
Are.	A	*la*	A	*mi*	A	b *fa*	A	*ſol*	A	*la*	A	b *fa*	A		
Gamut.	G	*Sol*	G	*la*	G	*mi*	G	*fa*	G	*ſol*	G	*la*	G		

EXAMPLES.

The Names of the Parts	Natural Mi is on B.	B & E is Flat Mi is on A	A & D Flat, Mi on G.	F is sharp mi is on F.	B is Flat mi is on E	A & E is Flat mi is on D.	E is Sharp mi is on C
Treble Part. Cliff on 2d Line.	Mi on B.	mi on A	mi on G	mi on F	mi on E	mi on D	mi on C
Altus Part, Cliff on 1st Line.	mi on B	mi on A	mi on G	mi on F	mi on E	mi on D	mi on C
Small main Part. Cliff on 2d Line.	mi on B	mi on A	mi on G	mi on F	mi on E	mi on D	mi on C
Contra Part Cliff on 3d Line.	mi on B	mi on A	mi on G	mi on F	mi on E	mi on D	mi on C
Tenor Part, Cliff on 4th Line.	mi on B	mi on A	mi on G	mi on F	mi on E	mi on D	mi on C
Great main Part. or Bass Part.	mi on B	mi on A	mi on G	mi on F	mi on E	mi on D	mi on C
Bass Part. Cliff on 4th Line.							

A TABLE, *wherein the ſeveral Cliffs are by the foregoing Rule reduced to the* Treble *and* Bas.

Whoe'er thou art that doth this look upon,
Speak thou with Prudence, or let it alone.
You ſee your *Mi* in all Keys of Muſick ſet,
The Nature of the *Flats* and *Sharps* compleat;
And how they vary in their ſeveral Keys,
You may tranſpoſe them which way you pleaſe.

8. One

The Names of the Natural B & E is Flat | A & D Flat, | F is ſharp | B is Flat | A & E is Flat | E is Sharp |

B One thing more to be underſtood in Singing of Tunes, is the Air or Humour of the Key, in which they are ſet, whether it be Sharp or Flat, that is whether it be Chearful or Melancholy.

A This is what I have heard talk'd on, but why is a Tune ſaid to be Flat or Sharp, and how comes it to be ſo

B The chief thing which diſcovers the Nature of a Key, is the Quality of the third above the Key Note, for if the Key be Flat, the third above it will be ſmall, but if it be Sharp the third above it will be great.

A How muſt I diſtinguiſh a ſmall Third from a great Third?

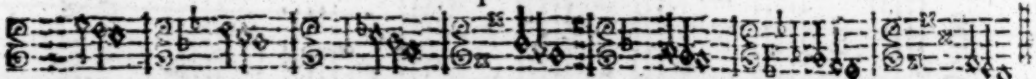
B Very eaſily, for the great Third riſes two whole Notes; and the ſmall Third but one and a half;

A Which Note do you call the Key.

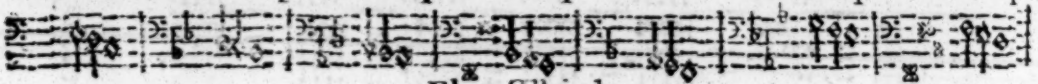
B The laſt Note in the Tune is the Key Note; and when you know the Key, conſider whether the Third above it be the Greater or the Leſſer, if it be the greater third (or two whole Tones) then is the Tune Sharp, and if it be the leſſer third (or a Tone and a half) then is the Key Flat. The Knowledge of this gives you to underſtand ſomething of the Air of the Tune, before you begin to learn it, obſerve there are two Natural Keys the one Flat, and the other Sharp, the Flat Key generally ends one Note below mi, as in la, the Sharp Key ends one Note above mi that is in fa,

Now I will give you ſome Examples of your Keys.

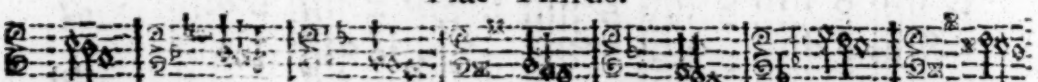
Sharp Thirds.



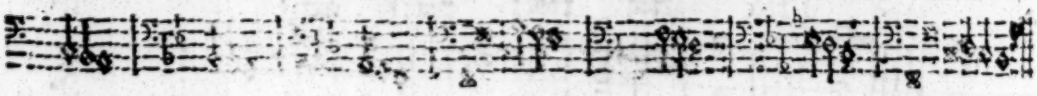
C Natural. B Sharp. A Sharp. G Sharp. F Nat. E Sharp. D Sharp.



Flat Thirds.



A Nat. G Flat. F Flat. E Flat. D Natl. C Flat. B Flat



Now, having according to my beſt Endeavours gone through what I propoſed Neceſſary for the attaining to the Knowledge of Vocal Muſick, I leave you to the foregoing Tunes in this Book, in which after ſome Progreſs, you may betake your ſelf to ſome other Books particularly the ingenious Mr. *Daniel Robinſon*, from whom I have collected Part of this Piece.

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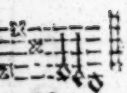
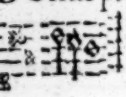
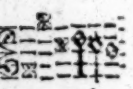
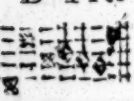


D Sharp.





B Flat



through
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his Book,
ake your
. *Daniel*